TECHE
UDINE

MANOSCRITTI

FONDO PRINCIPALE

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TRATADO
DE

1416

225

TRACTATUS
DE
ACTIBUS HUMANIS

[illegible]

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Lire 1.30

TRACTATUS DE ACTIBUS HUMANIS

a R: Jo: Bapta Nordon: ab Attimis conscriptus.
tertio cursu sub A. R. R. D. D. Gaspare Vattolo
anno tertio, anno om Sal. 1746.

PRÆFATIO PRODROMA IN THEOLOGIAM MORALEM.

De iis, quæ Theologo Morali sunt necess.

CAP. I.

Utrum Theologo Morali ante omnia consulenda sit [illegible]

Quilibet [illegible]

[illegible]

[illegible] canones [illegible] vera Scripturarum [illegible] studium [illegible] Divinas [illegible] Ergo sacri Canones [illegible] Scripturam commendant. [illegible]

[illegible]

[illegible] si Dei nostris moribus loquamur audi [illegible] Scripturarum studio incumbe [illegible] S. Greg. Mag. in ep. [illegible] tui verba meditare. Disce cor Dei in verbis Dei, ut ardentius [illegible]

[illegible] conscientiam probat lumen [illegible] [illegible] appellat.

Si [illegible] loquamur moribus. [illegible] expediat plurimas in sacras [illegible] [illegible] [illegible] commentarijs [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Jesum Christum verum, [illegible] Messiam in [illegible] [illegible] [illegible] epitomen [illegible] [illegible] [illegible] [illegible] Lectore [illegible] modo, ut [illegible] [illegible] sanctionem conveniat [illegible] Christiane [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] officio [illegible] inchoatur et [illegible] [illegible] [illegible] [illegible] sacerdotibus qui curam animarum [illegible]

4° [illegible]

[illegible] morum [illegible]

[illegible]

[illegible]

[illegible] cunctas [illegible] atq [illegible]

[illegible] magnas [illegible]

[illegible] mores dirigeat [illegible]

[illegible]

[illegible] in fine; quidquid [illegible]

[illegible] inveniatur

[illegible] Theologo morali ē necessum, quo [illegible]

[illegible] solido studio

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ramur, utraq ipsa carent. ipsa sunt Scripturq [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

qtūmq Salutij viam Docere possit.

[illegible] Scriptura, [illegible] in [illegible]
[illegible], [illegible] comparationem, aut conversionem [illegible]
[illegible] sed [illegible] omne [illegible] bonum [illegible]
[illegible] ratio [illegible] consulere Theologiae Moralis [illegible] utile ad [illegible]
[illegible] comparationem, et [illegible]
[illegible] Theologiae ratio [illegible] consulere [illegible]
[illegible] resolvere [illegible]
[illegible] casum [illegible]
[illegible]
[illegible] Scripturae [illegible]
[illegible]
[illegible] et [illegible] licitum [illegible] quamcumque occasionem
[illegible] malo [illegible] Secundo licet laudabiliter [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] licitum [illegible] uti [illegible]
[illegible]
[illegible] casum [illegible]
[illegible]

[illegible] Scripturas, et [illegible] casum [illegible]
[illegible]
[illegible] valet [illegible] casum
[illegible]
[illegible] casum [illegible]
[illegible] factas, concedo [illegible]

[illegible] vel [illegible] nec [illegible], at [illegible]
[illegible] in resolvendis casibus, [illegible] habemus [illegible]
[illegible], que [illegible] valeat, que
vetat, vel eas que [illegible] vel [illegible] ceteris [illegible]
[illegible] resolutionem casuum quaterus [illegible]
valet, vel [illegible] iubeat.

Historia [illegible], in [illegible] exhibet [illegible] iustis
[illegible], vel est malum, vel [illegible]
habeat, [illegible] tamquam [illegible]
pro resolvendis casibus [illegible], et [illegible]
[illegible] cap. [illegible] in fine [illegible]
[illegible] factas [illegible]
[illegible] historia, que [illegible]
ut mirandas, [illegible]
que [illegible] verum, [illegible]
regulas

[illegible] respondetur [illegible]
[illegible]
[illegible] imitandas, atque [illegible]
[illegible] Respondetur [illegible]
[illegible]

[illegible]
[illegible] vel [illegible].
[illegible] verba illa [illegible]
[illegible]

[illegible]
[illegible]
[illegible]

mortis iusti, et iniusti infligenda in poenam peccati [illegible] parentis [illegible] [illegible] [illegible] ego [illegible] hoc sit [illegible] [illegible] [illegible] [illegible] Deus.

[illegible] ratione [illegible] [illegible] licet ex illis exemplum [illegible] [illegible] [illegible] nobis [illegible] [illegible] [illegible] [illegible] [illegible] tempore [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spoliantes [illegible] [illegible] [illegible], et [illegible] [illegible], praecepto [illegible] Dei [illegible], et [illegible] [illegible] [illegible], quae [illegible] [illegible] [illegible] [illegible] acceperat. Adde [illegible] Scriptura [illegible] [illegible] [illegible] [illegible], quas Deus [illegible] nobis [illegible] incognitas, [illegible] quas [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible].

[illegible] Sanctificatio [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] peccato mortali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] iuxta Apostolorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Theologiae moralis [illegible] facit. [illegible]
[illegible] sunt [illegible]
quo in his Theologiae moralis [illegible]

[illegible]

[illegible] sunt [illegible] ordinant Fidem, mores, vivendi [illegible]
[illegible]

CAP. II.

Theologiae Moralis in resolvendis conscientiae casibus [illegible] personas [illegible]

[illegible] Sacris Canonibus [illegible]

[illegible] iis [illegible] nequaquam esse [illegible]
[illegible]
[illegible] veritas [illegible]
[illegible] et semper fuit et semper erit.

[illegible] universalium [illegible] majorem habent auctoritatem [illegible] aut particularis conventus [illegible] Scriptorum [illegible] quae sunt sequentia
Primum est [illegible] celebratum est anno [illegible] 327 [illegible] annum 330 [illegible] Constantinopolitanum [illegible] anno 382 [illegible] anno 434 Quartum est [illegible] anno [illegible] generale [illegible] anno 553 [illegible] anno [illegible] anno 1128 [illegible] anno [illegible] anno 1450 [illegible] anno 1215 [illegible] Lugdunense [illegible] anno 1245 [illegible] anno 1563 [illegible] Lugdunense [illegible] anno 1274 [illegible] anno 1311 [illegible] Florentinum [illegible] anno 1439 [illegible] anno 1512 [illegible] Tridentinum anno 1545 [illegible] anno 1563 [illegible]
[illegible]
[illegible]

Has vero post canones [illegible] [illegible]
[illegible] intelligo, ex his auribus canones Concilii Nationalis, in quo conveniunt Archiep., Episcopi unius regni vel nationis, [illegible] est aliquis Patriarcha vel Primas, qualia sunt concilia [illegible] Toletana, Africana, quae h. et revera [illegible] sint ac generalia [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Aliud Concilium [illegible] [illegible], [illegible] [illegible] conveniunt tamen [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] provinciarum
[illegible] Concilium provinciale [illegible] [illegible] [illegible], [illegible] conveniunt tantum [illegible] unius [illegible] et [illegible] [illegible] [illegible]

Ut ergo recte statuatur de canonum ac Conciliis [illegible] [illegible] auctoritate attendi [illegible] [illegible] [illegible] sint conciliorum [illegible] [illegible] [illegible] nationis in illa natione seu [illegible] [illegible] [illegible] in ea provincia Concilii [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] canonum [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] reg. [illegible] eo auctoritas eorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] canonum [illegible]. Hinc [illegible] in [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] titulo, et in [illegible] [illegible] [illegible] [illegible] vim legis in illa [illegible] [illegible] [illegible]. [illegible] [illegible] sunt ac [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obligabantur [illegible] licet Romano [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] constitutiones [illegible] in collectiones [illegible] libro [illegible] Innocentii III [illegible] auctoritate [illegible]

[illegible] III [illegible] ex libris [illegible] horum contrariorum [illegible] libros et varios titulos distinctos [illegible] collectionem e suis quibus servato [illegible] magistrum [illegible] judicii atque [illegible] quam in scholis [illegible] vocabatur quinta Decretalium collectio. [illegible]

Cum vero ex hac multiplici collectionum varietate, atque [illegible] in contrariis [illegible] et [illegible] contrarietas oriuntur [illegible] a viris [illegible] Gregorii IX [illegible]
)) confirmationis [illegible] et [illegible]
)) [illegible] in diversa [illegible]
)) [illegible] contrarietatem [illegible]
)) [illegible] confusionem inducere videbantur. [illegible]
)) [illegible] superadditur, quae tamen [illegible]
)) [illegible] ad communem, et maxime studentium uti-
)) litatem [illegible] in unum volumen [illegible]
)) [illegible] constitutiones nostras et decretales [illegible]
)) [illegible] quae a prioribus [illegible]

Bonifacii VIII anno quarto sui Pontificatus [illegible]

26

[illegible] vero Decretalium post collectionem mandavit [illegible] Bonifacij [illegible] ad hunc, ut decretales Pontificum, qui post Gregorium IX vagabantur, ut quorum [illegible] judiciis vacillarent, et [illegible] [illegible] ~~[illegible]~~, [illegible] quae vacillarent, et quae [illegible].

Hanc collectionem voluit [illegible] Gregorij IX, qui cum ~~[illegible]~~ [illegible] libris constaret, voluit novam collectionem vocari Sextum Decretalium [illegible] tametsi quinque libros [illegible] eadem methodo, qua [illegible] divisione in libros et titulos servata.

Post Sextum Decretalium nova collectionem Bonifacij VIII in concilio [illegible] vulgo Clementinas, seu [illegible] Clementis V qui [illegible] [illegible] Pontifex [illegible] [illegible] constitutiones [illegible] [illegible] publicavit [illegible] in [illegible] [illegible] Joannes XXII, qui [illegible] collectionem [illegible].

Joannes XXII immediatus Clementis V successor [illegible] collectionem [illegible] [illegible] promulgavit, et publicavit, [illegible] annorum, quibus Pontificatum gessit, [illegible] [illegible] quibus viginti in unum collectas [illegible] [illegible] [illegible] [illegible] Extravagantes Joannis XXII [illegible] nullius [illegible] Pontificij [illegible] [illegible] aut constitutiones ~~[illegible]~~ admiscerentur [illegible].

Conciliu[m] [illegible] canones [illegible]

[illegible] canonas [illegible]

[illegible] regulas [illegible], et regulae [illegible] [illegible] aliorum [illegible] [illegible] [illegible] [illegible] normam [illegible] [illegible], vel [illegible] [illegible] [illegible]. [illegible] canonis [illegible] [illegible] ac illustrium novo libri [illegible] [illegible] [illegible] [illegible] reliquiis libris, et [illegible] [illegible] ac [illegible] [illegible] morum regulas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] suggerente Spiritu veritatis pro morum, ac vitae [illegible] [illegible] [illegible], ad similitudinem sacrorum librorum canones [illegible] [illegible] aliquid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Patres [illegible] [illegible] [illegible] canonicas regulas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] canones [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] regulas, quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sacros canones [illegible] [illegible].

[illegible] [illegible] [illegible], [illegible] sacrorum canonum [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] canones [illegible] [illegible]

[illegible] concessio [illegible]
[illegible]
[illegible]
[illegible]

Tertio. tempore [illegible] egalitatis [illegible] [illegible] [illegible] [illegible] contiguitatem [illegible] [illegible] [illegible] [illegible] [illegible] columnam [illegible] in [illegible] [illegible] ab [illegible] innovare. [illegible] [illegible] faciat justum [illegible] explicationem [illegible] [illegible] [illegible] consulti Auctor [illegible] [illegible] qui sint [illegible] regulis [illegible] [illegible] [illegible] [illegible] observa[illegible] [illegible] necesse est.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vero [illegible] [illegible] absurdum [illegible] [illegible] majori [illegible] [illegible] [illegible]

[illegible] at sermones morales absoluti [illegible] [illegible]
et [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] sufficienter [illegible] [illegible] necessitas [illegible] definitionum summorum Pontificum. [illegible] [illegible] [illegible]: summorum Pontificum [illegible] [illegible] [illegible], [illegible] [illegible] libri divini testamenti [illegible] [illegible], ut [illegible] de translatione [illegible] [illegible] [illegible] [illegible] Theologiae [illegible] [illegible] [illegible], [illegible] dicat [illegible] [illegible] faciat [illegible] opera summorum Pontificum velit uti, qui cum multorum consiliis exquisitis, tum Spiritu S. suggerente [illegible] divinis oraculis [illegible], et [illegible] [illegible] moras, et [illegible] [illegible] et caeremonias [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] de [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] universal[illegible] [illegible] [illegible] tum Patre, tum [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] Romanorum Pont. [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] I [illegible] [illegible] [illegible] [illegible] 20.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] post [illegible] [illegible] [illegible] sunt [illegible] et [illegible] [illegible] sunt [illegible] et [illegible] [illegible] sunt [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] Pontificum [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] tertio in [illegible] [illegible], [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et,

ex [illegible] juris Ecclesiastici [illegible] [illegible].

Ergo ad hunc concedendo [illegible] canones [illegible] duas curatos, et [illegible] in [illegible] [illegible], ut [illegible] [illegible] Possessionis in [illegible] [illegible] [illegible] [illegible] Ecclesiastici [illegible] curatorum [illegible] [illegible] non [illegible] curatas [illegible] [illegible] concedendas, sed quae veras, quae germanas, et genuinas, uno verbo, qui vim canonis et legis habent. Hinc colligitur [illegible] juris Ecclesiastici multo magis [illegible] [illegible] veras [illegible] falsas, [illegible] ab [illegible] fieri non possunt.

[illegible] in [illegible] concedo [illegible] canones, qui [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] proprium [illegible] quecunque [illegible] vel in locis libris continentur, vel ex [illegible] particularem [illegible] confirmantur utriusque [illegible] [illegible] [illegible], [illegible] suas [illegible]; [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] ad Theologos quam Theologi [illegible], [illegible] pro [illegible] [illegible] resolutione [illegible] accedere.

CAP. III

De necessitate discendi Doctrinæ Sanctorum Patrum.

[illegible] in [illegible] [illegible] cum [illegible] qui [illegible] [illegible] autoritatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] proprium omnibus, qui Evangelicam [illegible] [illegible] sunt, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], usus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] coram [illegible]
[illegible]
[illegible] mente [illegible]

Praeterea [illegible] in [illegible] Tertulliani libro de praescriptionibus cap. [illegible] nobis [illegible] [illegible] [illegible] Dominus [illegible] [illegible] ubi [illegible] veritates [illegible] [illegible] dogmatum veterum, quae sunt vetustate [illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] nouum [illegible] plus [illegible]
[illegible] instruerent, et informarent, [illegible] veritatis [illegible]
[illegible], et stabilirent. [illegible] [illegible] contra [illegible]
[illegible] [illegible] [illegible] superaccidito [illegible]
[illegible] tamen in [illegible] [illegible] nouum; quod ergo
[illegible] [illegible] summ [illegible] [illegible] [illegible]
[illegible] VII. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] qui ē, qui hæ Sinonia, hæ sinequ [illegible] in libro [illegible]

[illegible]

[illegible]dum in Syrpe venerunt.

[illegible]

[illegible] Zuentum induerunt.

[illegible]

[illegible] libro [illegible] arantiam, [illegible] S. Basilij [illegible] in [illegible]
[illegible] adulatus [illegible] tenent allata [illegible]
[illegible] [illegible] et [illegible] in [illegible]
[illegible]
[illegible] sancto [illegible]
[illegible] inter [illegible]
[illegible] et [illegible] quos [illegible]
[illegible] et [illegible] et [illegible]
[illegible]
[illegible] et [illegible]
[illegible] Patrum [illegible]

Meritò itaq. S. [illegible] in Concilio [illegible] [illegible] Patrum [illegible] [illegible] Patrum [illegible] [illegible] quae [illegible] [illegible] [illegible] hoc tempora [illegible] [illegible] quae [illegible] SS. Patrum sanctitatem et sapientiam [illegible] nostra [illegible]

Probis [illegible] in hoc saeculo [illegible] [illegible] SS. Patrum [illegible] [illegible] innotescunt, quam [illegible] Doctrinae Patrum, [illegible] Patrum [illegible] vocat [illegible] Probis [illegible]: Quod invenerunt [illegible] [illegible] docuerunt. [illegible] [illegible] [illegible] [illegible] [illegible] patribus [illegible] [illegible] traditiones ad nos transmiserunt [illegible]

[illegible] ... Secundo [illegible] ... Hi [illegible] erant, qui vero [illegible] ... consilium [illegible] ... at vero SS.mi illi Patres [illegible] ... [illegible] ... SS. Patres [illegible] ... [illegible] omnium Patrum [illegible] ... oratione [illegible] in sess. [illegible] ... a majoribus nostris omnium, [illegible] ... tum [illegible] ... [illegible] ... [illegible] ... [illegible] ... exemplo [illegible] ... [illegible] ... [illegible] nos [illegible] ... omnibus auctor [illegible] ... [illegible] ... [illegible] ... [illegible] ... qui alijs [illegible] ... [illegible] ... [illegible] ... Patres, [illegible] ... [illegible] ... [illegible].

[illegible] ... Patrum [illegible] ... [illegible] ... Patrum [illegible] ... [illegible] ... Secundo [illegible] ... [illegible] ...

[illegible] quaeritur in [illegible] libris facile [illegible] [illegible], et certo scire, quae fuerit Patrum [illegible] [illegible] [illegible]. Paucas sunt, quae ob [illegible] [illegible], alias [illegible] et alii agentes attingunt. Quarto [illegible] [illegible] scire quidam sint Patrum genuini libri, quae fuerit [illegible], quoniam multas sunt [illegible], alias immutatas [illegible] [illegible] quis [illegible] qui valid in [illegible] [illegible] graviae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] nostris temporibus sunt [illegible] [illegible] [illegible] viri, qui [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] requirunt [illegible] [illegible], et doctrinam sufficientem, et [illegible] [illegible] [illegible], quae [illegible] a doctrina sufficienti. [illegible] [illegible] [illegible] dico, longum quidem, et [illegible] esse operae [illegible] [illegible] Patrum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], [illegible] quibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sufficiunt eas, quae in [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consuetis [illegible] [illegible] si igitur ante [illegible], quam [illegible]

[illegible]) [illegible]

[illegible]

[illegible]

[illegible] a S. Patre statutum. Quod si aliquis sit autor, qui [illegible]

[illegible] et [illegible]

[illegible]

ostendam.

[illegible]

[illegible] quae a Patribus [illegible], quam [illegible]

[illegible] augmentum et [illegible]

[illegible]

[illegible] columnam [illegible]

[illegible]

[illegible]

[illegible] [illegible] utiliter alijs proponit [illegible] cautelas et proba-
tas [illegible] quam [illegible] sunt.

[illegible] 2do si tantae cautelae requiruntur in [illegible]
[illegible] in re morali quanta requiritur in [illegible]
[illegible] [illegible] excludendi hanc et illam
[illegible], item tantas requiruntur cautelas in [illegible] doctrinas
[illegible] in re morali quanta requiritur [illegible]
[illegible] [illegible] quidem [illegible] sed asserunt [illegible] Patres
[illegible] [illegible] et Thomas [illegible] omnia
[illegible] [illegible] [illegible] veram [illegible]
[illegible] [illegible] [illegible] [illegible] nam [illegible]
[illegible] [illegible] vitam, et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] continuari, sed a [illegible] [illegible] in
loco secum ipse pugnat, unde cum veritas sit una [illegible] in uno loco
[illegible] [illegible] [illegible] falsum [illegible] [illegible]
[illegible] falsum [illegible] [illegible] [illegible] quaestiones, [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]) [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible]
in nullo [illegible] inveniri [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Christianorum [illegible]
[illegible] [illegible] [illegible] [illegible] sunt in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]
[illegible] mederni, quæso [illegible]
[illegible]
[illegible] Patres [illegible]
[illegible]
[illegible]
Parlamentorum [illegible]
[illegible]
[illegible] nihil esse [illegible]
[illegible] eadem [illegible]
[illegible] cum Parisiis [illegible]
et veritatis [illegible]

[illegible] existimare, [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] non fuerunt [illegible]
[illegible]

[illegible] vero [illegible] et [illegible] inventos [illegible] omni miseratione [illegible], qui ut ad vitam [illegible] Dei tam duras [illegible] consti[illegible] [illegible] valde [illegible] magnum [illegible] Patris [illegible] Pro[illegible]stantem hostis [illegible], animique profligatoris.

CAP. IV.

Necessaria [illegible] summa [illegible] Auctorum.

[illegible] multiplicatio fuit [illegible] Pastores [illegible] sigebat. Doctrinae item [illegible], [illegible] lumen [illegible] Epistolas [illegible] variis [illegible].

[illegible] obnoxius. [illegible]

[illegible] venit [illegible] autor, [illegible] ut [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] canam, ad [illegible], vel minimum [illegible] [illegible] [illegible] [illegible].

[illegible] hinc [illegible] Bibum [illegible] non sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] carorum [illegible] quartam [illegible] in [illegible]

[illegible]
[illegible]
[illegible]
[illegible] accurate discordia; [illegible]
Et hæc sic mihi absolute n̄ probantur, quam [illegible]
[illegible] constet [illegible]
[illegible]
[illegible]
[illegible]

[illegible] in magna cuiusdam morborum mult[illegible] vero arbitrantur [illegible] qui malo [illegible] [illegible] ait in [illegible], ut [illegible] vero [illegible] utiles [illegible] a [illegible] sacer [illegible] [illegible] circulum imminet [illegible] vires. [illegible] vires [illegible], ma[illegible] et carnem, et sanguinem [illegible] vel [illegible] et [illegible] vires [illegible] et carnem, et sanguinem. [illegible] [illegible] et [illegible] à [illegible] vires [illegible] [illegible] vires [illegible] [illegible] sunt vires [illegible] et [illegible] [illegible] loco citato.

[illegible] [illegible] nostri [illegible] in [illegible] [illegible], et ut [illegible] illam [illegible] utilitatem in [illegible] [illegible]

excitationem, et Doctrinam sacram [illegible], ut ei ser-
viant ad cujusmodi, cum resolutiones quasdam ori-
ginarias, quae attinent circa moralem, [illegible]
et illas easdem res quae [illegible] viventium nobis
fiant [illegible], et spiritus [illegible] haec earum floreat,
et vigeat, quosdam in quaestiones proponunt [illegible]
[illegible] opinionem [illegible] ut pa-
lam [illegible] veritas coronata et illustrata
[illegible] haec [illegible] in alio [illegible] Doctor-
[illegible]; at hi sunt, qui Dogmatici appellari solent
cujusmodi sunt [illegible]
Theologiae ad [illegible] Controversiis et
alii [illegible]. Sunt alii qui Theologiam moralem
[illegible] regulis quibusdam probabilitatis afferentes
[illegible] aliquid vel aliud [illegible] justi-
tiam [illegible] casus [illegible] lumi-
nibus [illegible] probabilitatis [illegible]
[illegible] probabilitas [illegible] et hi
[illegible] a quibusdam probabilistae ab aliis
[illegible] Sunt [illegible] alii qui
[illegible] qui [illegible] in [illegible]
[illegible] vitijs [illegible] sed [illegible]
[illegible] quoniam isti sunt [illegible] cum [illegible]
[illegible] si [illegible]
[illegible] sunt, qui [illegible]
[illegible] et [illegible], quo [illegible]

[illegible] [illegible] [illegible] autores. Hunc itaque

Dico 2° [illegible] Theologi [illegible] ut sic [illegible] intelligentur [illegible] Theologiae [illegible] dogmaticae in omnes [illegible] fidei.

Prob. [illegible] habuit [illegible] Theologiae moralis rationem [illegible] quoniam [illegible] divini [illegible], sed [illegible] Theologiae moralis dogmaticae [illegible] divini [illegible]. [illegible] in [illegible] Ecclesia [illegible] vigebat [illegible] tribunali [illegible] ex [illegible] Evangelio et [illegible] laudabatur [illegible] dogmatica [illegible] sic [illegible] divinis [illegible] in Ecclesia dogmatice usum ad [illegible] in [illegible] divinas [illegible] Theologiae [illegible] 44, [illegible].

[illegible]

[illegible]

[illegible] illos [illegible]

[illegible] nunquam [illegible] fuit ut in [illegible]

[illegible]

[illegible] Patrum [illegible] iure [illegible] suspecta, nam opera Theologica [illegible]

[illegible]

[illegible]

[illegible] 22 [illegible]

[illegible] Theologiae adversus [illegible] illud [illegible]

[illegible]

[illegible], ne videar [illegible] critici [illegible], tum [illegible]
[illegible] occurrunt [illegible] veras secundas [illegible].

[illegible] [illegible]. [illegible] [illegible], [illegible], et [illegible]
[illegible] ab errore, aut falsitate [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] constat. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] subsidijs, quæ nos [illegible]
et [illegible] periculo avertant, quæ sane alias [illegible]
[illegible] [illegible] [illegible], et [illegible]
[illegible].

Dico secundo. [illegible] in eo, ut [illegible] secundæ clas-
sis [illegible] efficiantur [illegible] [illegible]
[illegible] [illegible], [illegible] tangeremus.

[illegible] [illegible] absolute [illegible],
[illegible] [illegible] nobis propositam, [illegible]
[illegible] [illegible] [illegible]
[illegible] regulam [illegible] nobis propositam, [illegible]
[illegible] [illegible], [illegible], et [illegible] Patrum. [illegible]
[illegible] [illegible] eorum, qui [illegible] respiciunt; [illegible]
[illegible] constat, [illegible], [illegible] [illegible]. [illegible]
[illegible] [illegible] absolute [illegible]
[illegible] [illegible]
[illegible] eadem inter se conciperent
[illegible] [illegible],
[illegible]
[illegible] utique [illegible], [illegible]
[illegible] eorum. [illegible] communem [illegible]

[illegible] [illegible] [illegible] [illegible] solum ex hoc [illegible]
[illegible] erat [illegible] in [illegible] et [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
verbi oppositum docent, tum quia nimia [illegible] [illegible] traducitur, et
[illegible] [illegible] [illegible] [illegible] tum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] tum [illegible] [illegible] [illegible]
contrariæ appellantur [illegible] [illegible] cum [illegible] quæstio an [illegible]
robusta post [illegible] [illegible] annum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] si vero Jansenium
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] exemplum [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] probabilem [illegible] auctoritas Casuistarum [illegible]
[illegible] [illegible] citantur [illegible] pro veras obtruduntur, et alii decipiunt
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
omibus [illegible], quæ magna in parte falsæ sunt; unde [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] sunt [illegible], [illegible] [illegible]
[illegible] aliquem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible]; [illegible] [illegible] tam [illegible] prosequitur, ut [illegible]

[illegible] fieri minime [illegible]; atq. ita in alijs repararo [illegible] [illegible] [illegible] intum [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo.

CAP. V.

Necessaria Theologo moderatio studij ingenij.

[illegible] sine [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam si [illegible] [illegible] novali diversa, et inimica. [illegible] [illegible] et alij [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Petrus quidem, et Paulus quo suaviss [illegible] [illegible] Resurrectionis [illegible] [illegible] [illegible] ostendunt Deum illum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nam de David intelligi [illegible] [illegible] [illegible] in Christo intelligendum [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contradicenat: Vir inquiunt [illegible] [illegible] quid [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] annunciantes [illegible] [illegible] [illegible] [illegible] [illegible] vivum, qui fecit Coelum et terram et mare, et omnia, quae in eis sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] itaq. in Theologicis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] alterum convenire, quae [illegible] varietas doctrinae [illegible] auctoritati principiis [illegible] ac sacrae Theologiae, quae [illegible] sacrae auctoritatis a veritatem [illegible] vero [illegible] principiis naturali lumine [illegible] veram [illegible] philosophiam, quae [illegible] principiis [illegible] Theologiae [illegible]

Verum si cum Augustino lib. [illegible] nunc falsas seu veris oppositas, nunc [illegible] nunc innovatam, [illegible] nunc [illegible] [illegible] veritatis [illegible] facile erit [illegible] quam [illegible] nomen res [illegible] [illegible] iniustissimus [illegible] suam voluntatem [illegible] iniustitiam vero [illegible]

[illegible] ... [illegible] quaestiones [illegible] ... [illegible] verificatur. [illegible]

[illegible] indulgere vult, nec [illegible] vim [illegible] et gravitatem [illegible] ... [illegible] ... [illegible] sive [illegible] ... [illegible] vivantur ...... [illegible] ... [illegible] auctoritate [illegible] ... [illegible] vim [illegible] et gravitatem [illegible] ... [illegible] auctoritate [illegible] ... [illegible] ... [illegible] auctoritate [illegible]

[illegible] in [illegible] veritas desideratur [illegible] in [illegible] traditione [illegible] Patrum. [illegible] in [illegible] magis [illegible] videtur, et [illegible] Patrum, auctoritas Patrum [illegible] ... [illegible] auctoritat. [illegible] ... [illegible]

Aliud maxime deceat nisi rationem neq. esse [illegible] [illegible]. [illegible] ordo [illegible] [illegible] cum aliud [illegible] rationem [illegible] auctoritas [illegible] in [illegible] [illegible] [illegible] [illegible] rationem [illegible] auctoritas. [illegible] auctoritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] auctoritatis: [illegible] ratione [illegible] quid conveniat veritati [illegible] [illegible] [illegible] auctoritas [illegible] [illegible] [illegible] ratio [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] incertorum indagationem [illegible] [illegible]

Qui hanc regulam [illegible] servat in errorem facile [illegible] [illegible] [illegible] immediata [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] deceat [illegible] actiones [illegible] [illegible] [illegible] [illegible] quantitate [illegible] [illegible] rationem [illegible] [illegible] [illegible] [illegible] [illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] aut [illegible] [illegible]

Porro [illegible] VII [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in hoc magis [illegible] [illegible] in [illegible] ad [illegible] [illegible] [illegible]

[illegible] omnino ab [illegible] [illegible], aliorum [illegible] [illegible]

Immo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] mensurae [illegible] quidem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intelligere queunt, [illegible] quisque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cadunt, [illegible] ad [illegible] veritatem [illegible] [illegible] [illegible], [illegible] [illegible] voces [illegible] ad [illegible] [illegible], nec ad Evangelicas auctoritates [illegible] [illegible] [illegible] [illegible]. [illegible] magistri [illegible] [illegible] [illegible] veritatis divinae [illegible] fuerunt.

Caput Sextum

Duo extrema nimii rigoris et nimiae laxitatis in Theologia Morali vitanda sunt.

In [illegible] [illegible] vel doctrinae assertiones [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] cum de moribus informandis agitur, [illegible] [illegible] [illegible], [illegible] nimis [illegible] et strictas [illegible] [illegible] a [illegible] [illegible] [illegible] in [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in[illegible], ut in [illegible] sit [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] nimis [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] est, et [illegible]

40 [illegible] Corinth. 10. [illegible]

[illegible] nimium [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Tum [illegible]

[illegible]

[illegible]

Nimia vero [illegible]

[illegible] animadvertere falsos Doctores et

Pseudo-[illegible] qui sibi et aliis Doctoris [illegible]

[illegible] [illegible] Hieron. [illegible]

[illegible] illum [illegible]

[illegible] qui [illegible]

[illegible]

» [illegible]

» [illegible]

» [illegible]

» [illegible]

» [illegible]

» [illegible]

» [illegible]

» [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malos agentes [illegible] [illegible]
[illegible] sub capite, vel [illegible] jacentes [illegible], et [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible], et [illegible] sunt [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], qui [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] evertant. [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ait: [illegible] [illegible] videtur [illegible] [illegible] [illegible]
viri qui se corripiat delinquentem, et [illegible] ad [illegible] [illegible]
[illegible] [illegible] [illegible] peccata et [illegible] est [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], et [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] in [illegible].

[illegible] [illegible] Summi Pontifices [illegible] VIII et [illegible] X [illegible]
[illegible] damnarunt. [illegible] [illegible] anno 1690 [illegible] [illegible] in [illegible]
[illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] vel [illegible]. [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] damnavit [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] modo [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in com-
pendio no. 2 cap. 5. 2) [illegible] nimis [illegible] et nimis [illegible]
[illegible] [illegible] [illegible]; [illegible] [illegible]. [illegible] [illegible]
[illegible] [illegible] [illegible], secunda [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible], idem [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] 22. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

4 [illegible] contra [illegible] cap. 1 [illegible] Divinae [illegible]
ne [illegible], [illegible] et [illegible] nec [illegible]
[illegible]. Et hac [illegible] in [illegible]
dus, qui, ut observat S. Aug. in [illegible] peccatis [illegible]
[illegible] a Deo [illegible] quam in [illegible]
[illegible].

[illegible] in [illegible] peccatis [illegible]
[illegible] ut [illegible] mala [illegible]
[illegible]
[illegible]
in quo [illegible] ex [illegible]
[illegible]
[illegible]

[illegible] cum [illegible]
[illegible]
[illegible]
[illegible] 202 [illegible]
[illegible]
[illegible] in [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ut [illegible]
[illegible] et [illegible] et quam [illegible]
[illegible]
[illegible]

CAP. ULT.

[illegible] [illegible] [illegible] [illegible] in duabus [illegible] [illegible] rerum [illegible] [illegible]

[illegible] agi [illegible], et [illegible] [illegible] [illegible], [illegible] et [illegible] [illegible] certas et evidens [illegible], [illegible] quam [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] rerum [illegible] [illegible] [illegible] sint [illegible] particularium circumstantiarum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum Aristotele, qui in [illegible] [illegible] communiter [illegible] [illegible] Disciplinati [illegible], [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] certitudini morali [illegible] [illegible] [illegible].

[illegible] vero de [illegible] [illegible] [illegible], aut [illegible], [illegible] moralibus [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fallunt, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2. 2. q. 60 art. 2. [illegible] [illegible] [illegible] genere [illegible] [illegible] [illegible] ad moralem certitudinem [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moralem certitudinem, qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] partem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] moralis

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] opinionem moralem certam [illegible]

[illegible]

Dicendum [illegible]

Dicet [illegible]

[illegible] Fragilitas [illegible] huic varietati [illegible] [illegible] [illegible] substantialiter [illegible].

[illegible] Ab Ioan. [illegible] sequi opinionem [illegible] [illegible] inter probabiles probabiliorem [illegible] [illegible] sufficiat. Et si licet sequi opinionem [illegible] sequi opinionem [illegible] [illegible] [illegible] [illegible].

[illegible] ad utramque partem [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] probabilis [illegible] vel [illegible] ut [illegible] ab intrinseco [illegible] ab extrinseco. [illegible] ut [illegible] ab intrinseco [illegible] [illegible] vel [illegible] [illegible] ab extrinseco [illegible] [illegible] graves [illegible] [illegible] [illegible] [illegible] nullum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ad alium locum reservo

[illegible] vel [illegible] [illegible]

ē illo [illegible] gravitu[illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] minus probabilis [illegible] quo eduntur [illegible] [illegible] se [illegible] seu rationes, aut authoritates [illegible] et [illegible] [illegible] [illegible] contraria opinio [illegible] [illegible] ā quo rationibus [illegible] fundatur, seu [illegible] a [illegible] [illegible] apparent quidem contraria opinio [illegible] [illegible], [illegible] ē, aut apparet conformior [illegible] [illegible] intelligendum [illegible] [illegible], considerari [illegible] opinionem ut [illegible] objective simul ac subjective. [illegible] [illegible] subjective [illegible]. Considerabitur eo modo, quo motivum ē verum probabile [illegible] grave in se, et simul apparet intellectui [illegible]. [illegible] [illegible] eo modo quo motivum ē in se [illegible] grave [illegible] in [illegible] [illegible] [illegible], et grave [illegible] [illegible] modo quo motivum apparet [illegible] grave [illegible] [illegible] [illegible] in se [illegible] [illegible] [illegible]. [illegible] [illegible] probabilior dicitur [illegible] verior seu [illegible] fundatus ē, vel [illegible] [illegible] [illegible] stat a [illegible] contra libertatem, sive a [illegible] [illegible] [illegible] tutior [illegible] appellatur [illegible] [illegible] verior, sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tutior ē [illegible] [illegible] [illegible] [illegible] [illegible] ē hoc [illegible] tutior.

[illegible] [illegible] [illegible] ē [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] affirmat [illegible], [illegible] [illegible] malam, et lege divina prohibitam, [illegible] [illegible] [illegible] usurarium, et hoc facto [illegible] stat pro [illegible] [illegible] [illegible] [illegible] movet ad observationem ejusdem legis; alia [illegible] [illegible] [illegible] favet libertati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ab [illegible]

[illegible] qui vel[illegible] ut [illegible] peccato [illegible]
[illegible] qui et [illegible] auctoras [illegible]
[illegible] aiat [illegible]
[illegible]
[illegible] ita [illegible]
[illegible] gravioras [illegible] auctoras, et
[illegible] graviora [illegible] Proconsulis [illegible]
[illegible] in [illegible] dicunt.

[illegible] et in [illegible]
[illegible] mortis [illegible]
[illegible] quam ex [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] supra [illegible]
[illegible] quibus [illegible]
[illegible]

Conclusio. [illegible]
[illegible]

Probatur [illegible]

[illegible] qui sequitur opinionem probabilem faventem libertati in [illegible] [illegible] cum [illegible]

[illegible] peccat. [illegible] [illegible] dubio [illegible]

periculo peccandi, [illegible] peccat: Qui Dubitat, [illegible] quotiescumque

[illegible] habens [illegible]

[illegible] habeat [illegible]

[illegible] dubio peccat magis amans [illegible] temporale quam

propriam salutem [illegible] non [illegible], [illegible] stante tali dubio [illegible]

[illegible] [illegible] saltem seu interpretative contemnit

[illegible] [illegible] saltem implicite: [illegible]

[illegible] [illegible]. Hinc [illegible]

canonicae illae regulae [illegible]

[illegible], quam velut [illegible] supponitur. [illegible]

[illegible] efficaciter probatur, [illegible] assertor

[illegible] quam alteri cum [illegible]

[illegible] verisimilis, et rationes [illegible] militantes [illegible]

movendi habent, eo ipso intellectus manet [illegible]

[illegible]

nostra [illegible] ut [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] verum, ita judicat [illegible]

[illegible] ut sicut judicat [illegible] [illegible] [illegible] [illegible]
[illegible] jubeat [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] B [illegible]
[illegible] A [illegible] [illegible] [illegible] B [illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] practico, [illegible]
[illegible] [illegible] speculativo, intellectus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] speculativa [illegible]
[illegible] [illegible] [illegible] actionis [illegible] in [illegible] [illegible]
[illegible] ac [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] justi [illegible] [illegible]
[illegible] intellectus reflectit [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] certo [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], quamvis speculative [illegible], ac [illegible] [illegible]
[illegible] [illegible] [illegible] ac [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] principiis [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Contra est: Intellectus speculativus [illegible] [illegible]
[illegible] [illegible] [illegible] intellectus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] diversa [illegible] [illegible]
[illegible] [illegible] [illegible] accidentis [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] illo principio [illegible]

[illegible] Probabilitatem

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a priori, teste [illegible]

[illegible] [illegible] [illegible] ratione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui sequitur [illegible] legitima.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] prudentia, respondet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veram cum ratione circa ea, quæ sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dicat cum vera [illegible] [illegible] quid [illegible] verum sit, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2. 2. [illegible] [illegible] [illegible] [illegible] Quomodo autem, [illegible] prudentia verum cum ratione dicatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et conforme appetitui recto [illegible] amicitiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] XI [illegible] 3 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

nec peccat.

Lautius [illegible] aqua [illegible] in [illegible] Dei generatim cum [illegible] sive [illegible] semper [illegible] agimus [illegible]

[illegible]

[illegible]

Secundo [illegible]

[illegible]

modo [illegible]

[illegible]

» [illegible] cum [illegible]

» falsum [illegible] constat, ut [illegible] in [illegible]

» qui [illegible] in [illegible]

» [illegible]

» nihil obstante [illegible]

[illegible]

[illegible]

[illegible] ad executionem [illegible]

[illegible] VII, 4to [illegible]

[illegible] Dnus Doctor audivit [illegible] animo [illegible] vocativas et [illegible] antiquatas iterum suscitari [illegible]

[illegible] [illegible] quam in [illegible]

[illegible] Cum in hoc Decreto [illegible] [illegible] [illegible] et [illegible]

[illegible] [illegible] Societate [illegible] ut [illegible] a tali [illegible]

[illegible]

[illegible] II [illegible] XI [illegible]
[illegible] Dato [illegible] qui ut [illegible]
[illegible] capitulo [illegible]
[illegible] II [illegible] in [illegible]
[illegible]
[illegible]
[illegible] inter alios [illegible]
[illegible] in illo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] XI [illegible]
[illegible]
[illegible]
[illegible] et eum [illegible]
[illegible]
[illegible]
[illegible] Decreto.

Die 26 Julij Anno Dni 1660.

[illegible] magna [illegible] quorum [illegible]

[illegible]

bonam in concursu pro [illegible]

Rmo. Dnus [illegible]

[illegible]

[illegible] sanctitatis [illegible]

fere pro opinione [illegible] sententia

operantium [illegible]

[illegible] in concursu magis [illegible]

[illegible]

pro opinione magis probabili et [illegible]

[illegible]

[illegible] XI [illegible]

[illegible]

[illegible]

contrarium [illegible]

Juris III [illegible]

[illegible] valere, [illegible]

[illegible]

III

[illegible]

67

[illegible]

[illegible] cornut [illegible] [illegible] ex eo [illegible]
[illegible] [illegible] in concursu [illegible]
precepto [illegible] ubi [illegible]
[illegible] ea [illegible] [illegible]
[illegible] vel [illegible]
ubi in conc[illegible]
[illegible] eo tenore [illegible]

[illegible] Concilio [illegible]

[illegible]

[illegible]

[illegible]

[illegible] quo audito ve-[illegible]

[illegible]

[illegible] vel [illegible]

[illegible] vel [illegible]

[illegible]

[illegible] quod tum [illegible] [illegible]

[illegible] exemplum aliquod [illegible] praesens [illegible]

[illegible] hoc. auctoritas [illegible] [illegible]

[illegible] aliquis [illegible]

[illegible]

[illegible]

[illegible] legem [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] cum [illegible]

[illegible] parvulum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quidem [illegible] eorum magnum nostrum [illegible] cap [illegible] anima [illegible]

[illegible] Quare [illegible] Bedarum an aliqui et [illegible] ... et [illegible] illi a [illegible] [illegible] in salutem [illegible] 1000 [illegible] et [illegible] [illegible]

 [illegible]

ap conformis.

Fecto nec Thomisto? nihil [illegible]

[illegible]

[illegible] quaestione [illegible] Cuis hic aspectus ut videat, quas

tum auctores benigni Divo Thomae afferuntur; ipsi ejus,

[illegible]

ideo ipse [illegible]

[illegible]

q. 6 in libro 4, et alibi.

[illegible]

[illegible] capitum [illegible]
[illegible] in [illegible] fecerunt [illegible] in textu [illegible]
[illegible]

[illegible] qui [illegible] ad [illegible]
[illegible] quisque [illegible] et [illegible]
[illegible]
[illegible] occurrit [illegible]
[illegible]

[illegible]

 [illegible]

[illegible] Deinde cum nunc dicti sectæ [illegible] Providentias, [illegible] divisionem omnium universalem, et minus [illegible] futam, longe diversi [illegible] variis rationibus; eorum enim mens nunquam fuit ponere [illegible] in eius [illegible]

[illegible]

[illegible] secum ponere suam divisionem in usum deducere hoc uno [illegible]

[illegible]

[illegible] Doctores in eos tuendos excusari ob ignorantiam, et bonam [illegible]

[illegible]

Resp. nobis [illegible] occurrit, inde sequi Deum [illegible] saeculum, quoniam [illegible]

[illegible]

[illegible] II [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

78 [illegible] [illegible] [illegible] [illegible]

[illegible] imperatiam [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

vasum ac ipsi [illegible] [illegible] Patres [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible], aut eam [illegible]

etiam simoniam, [illegible] [illegible] [illegible]

vel [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

[illegible] 49 [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] in [illegible]

[illegible]

[illegible]

[illegible] 100 [illegible] [illegible]

[illegible] in [illegible] nos [illegible] in [illegible].

Hic [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] la [illegible] [illegible] [illegible] carità l'amor di Dio, è quello, che [illegible] [illegible] evangelico [illegible] [illegible] [illegible] amore [illegible] tutti i [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Il [illegible] [illegible] [illegible] [illegible] [illegible] questo [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Difficultas erat [illegible]
[illegible], et judicandi [illegible]
[illegible]
scilicet si [illegible]
[illegible] viri nimirum [illegible]
[illegible]
[illegible] equum [illegible] amor [illegible]
[illegible] timor justus [illegible]
[illegible] Christus vult [illegible]
[illegible] falsis prophetis, qui veniunt ad vos in vestimentis ovium,
intrinsecus autem sunt [illegible]
[illegible]

[illegible]

[illegible] ipsas, que [illegible] vincat. [illegible]
[illegible] providentias ignorans invincibili labores
[illegible] arguat; non [illegible] [illegible]
[illegible]
[illegible] Doctores [illegible]
[illegible]

[illegible]

[illegible] humanam sive Divinam [illegible]
[illegible] et [illegible] [illegible] [illegible] [illegible]
[illegible]
per [illegible]. [illegible] inter has [illegible] Hoc [illegible]
[illegible]
[illegible] homo [illegible]
[illegible] nihil [illegible] interest; et
in [illegible] in [illegible]
[illegible] aequam [illegible]
[illegible]
faciant [illegible]
[illegible]
[illegible] illam
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] Domino [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

[illegible]

[illegible]

Tractatus De Legibus

[illegible]

oratio, cum consilium [illegible]

sit ipsi[illegible] [illegible] ita ut [illegible] vel [illegible] vel [illegible] ab [illegible] [illegible] [illegible] vel [illegible] [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] *Determinatio Dei* [illegible] *naturae superior* [illegible]

[illegible] *de lege* [illegible]

[illegible]

Disputatio I.

De lege [illegible]

[illegible]

[illegible]

[illegible] signum, et alios; secundo [illegible]

[illegible]

CAP. I.

Utrum lex Divina æterna sit veri nominis lex.

[illegible]

[illegible]

[illegible] sic propie [illegible]

G[illegible] [illegible]

[illegible] nominis.

[illegible] authoritas

[illegible]

[illegible]

[illegible]

[illegible] perfectam aliquam communitatem

gubernat, ad cujus normam subditos suos movet seu diri[illegible]

[illegible]

[illegible]

[illegible]

[illegible] seu movat [illegible]

[illegible]

[illegible]

[illegible] nautam.

[illegible] aeterna [illegible] quibus [illegible]

[illegible] naturam legem [illegible]

ordinatio: quo illos [illegible] aeterna [illegible]

illi [illegible] competat.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] contrario.

[illegible]

[illegible] locutionem vel scripturam [illegible]

[illegible] legis eterne [illegible] ab eterno [illegible]
rerum ab eterno [illegible]

[illegible] pro suo [illegible]

[illegible]

[illegible] aut [illegible]

[illegible] in multos [illegible]

[illegible]

[illegible] constituit, [illegible]

rogarat [illegible]

[illegible]

[illegible]

[illegible] et ostensum [illegible]

[illegible] ex suo [illegible]

[illegible] constituit [illegible]

quod justissimum [illegible]

[illegible] ut observat [illegible] in [illegible]

[illegible]

et [illegible] et [illegible]

[illegible]

et [illegible]

ut [illegible] cum [illegible] voluntat [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Douro [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] justitiam [illegible]

[illegible]

[illegible]

CAP. II.

De lege Naturae

[illegible] in [illegible] & quedam legis [illegible] [illegible] mult. bona, honestaq. vivat, et [illegible] [illegible] Voluntum actum, et f[illegible] [illegible]

[illegible]

[illegible] civili [illegible]

[illegible]

[illegible]

[illegible] aliquy [illegible]

[illegible] legem [illegible]

[illegible] quosdam actiones [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] at sic [illegible]

[illegible] jus gentium. consistit itaq. jus [illegible] in [illegible]

[illegible] convivendum [illegible]

[illegible]

[illegible] jurisconsulti [illegible]

[illegible] omnibus gentibus statim [illegible]

convenientissima [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

cum aliquid [illegible]

idest civile [illegible]

[illegible]

[illegible]

[illegible]

[illegible] gentibus [illegible] [illegible]
nunc [illegible] [illegible] [illegible]
[illegible]
[illegible], unde [illegible] [illegible]
[illegible] [illegible] [illegible]
libet reipublicae [illegible] quolibet Civitas [illegible]
[illegible] putant.

Et aliquas definitas [illegible]
[illegible]
aliam [illegible] et [illegible]
tunc [illegible] mutatur lex [illegible] vel [illegible]
obligare [illegible] fuerit [illegible] ad [illegible] aut [illegible]
[illegible] fuit a [illegible] [illegible] aut [illegible]
[illegible] mutatur: [illegible] vero [illegible]
dictam, quae contingit [illegible]
[illegible] vero per additionem alicuius [illegible]
[illegible] et mutatur.

Conclusio. [illegible] [illegible]
[illegible]
[illegible] cum [illegible] 2. 5. 94 [illegible].

[illegible]
[illegible]
[illegible]
[illegible]
[illegible] observari [illegible]
[illegible]

97 ego non [illegible] et [illegible] [illegible] [illegible] et probato [illegible] 2 [illegible] [illegible] 2 [illegible] negare [illegible] [illegible]

[illegible] alteras; nam [illegible] in [illegible] particularibus [illegible] circumst. [illegible] [illegible] ac [illegible] consideratis mutao [illegible] ubi advertit [illegible]: sit [illegible] in quadam circumst. [illegible] vel contra [illegible] non sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mutao [illegible] mutata [illegible], [illegible] mutata [illegible] cum [illegible] in [illegible] [illegible] [illegible] circumst. [illegible] [illegible] [illegible] [illegible] num adhuc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] &c. in quadam circumst. [illegible] [illegible], [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] malum [illegible] [illegible] licitum.

[illegible] [illegible] [illegible] [illegible], [illegible] 1.2.q.100.a.[illegible] hanc mutationem, seu dispensationem in [illegible] [illegible]: quaedam [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] consideratis [illegible], et [illegible] manent [illegible] [illegible] [illegible]. Quaedam vero [illegible] [illegible], ut quandam circumstantiis, et quibusdam [illegible] [illegible] [illegible] mutatio vel dispensatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] legem naturam ē [illegible]
[illegible] sed istae [illegible]
[illegible] accepit [illegible]
[illegible] ut [illegible] 22. [illegible]
[illegible] vasa [illegible] ut [illegible]
[illegible] fornicariam [illegible]
[illegible]

R° in [illegible] dari [illegible]
[illegible] occidenti [illegible]
[illegible]
[illegible]
[illegible]
[illegible] a [illegible]
[illegible]. Item contrahit matrimonium cum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] a lege [illegible].

[illegible]
[illegible]
[illegible] introductae
servitus. Item [illegible]
[illegible] leges Civiles usucapionis et [illegible]
[illegible]
[illegible]. Item [illegible]
[illegible]
[illegible] et variari per leg. nat.

R.[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible], [illegible] in [illegible] [illegible]
[illegible] ob circumstantias [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] ut [illegible] sit [illegible], ut [illegible] [illegible]
[illegible], ut Matrimonium [illegible] valeat, et [illegible]
[illegible], nec [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] introduci [illegible], et [illegible] leges [illegible] [illegible]
et [illegible] [illegible] [illegible] matrimonium [illegible]
[illegible] Dei [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] ab aliquo ex [illegible] [illegible]
[illegible] [illegible] leges [illegible] [illegible] [illegible] dominium [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] et justitiae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]

CAP. III.

De Lege Dei positiva veteri.

[illegible], [illegible] [illegible] [illegible] [illegible] sanctificari, [illegible]
et [illegible], [illegible], [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] in [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] Moses [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] eorum [illegible] verum [illegible]

[illegible] contra [illegible] [illegible] [illegible]

[illegible]

[illegible] sancta et [illegible] sanctum [illegible]

[illegible] lege [illegible]

[illegible] Psal. 119 [illegible]

[illegible] ille erat [illegible]

[illegible] concupiscentiam [illegible]

[illegible] contra [illegible]

[illegible] verbo et [illegible]

[illegible] Matthaei 23 dicit: [illegible]

[illegible] vobis [illegible]

[illegible] fuit circumcisio, et [illegible]

[illegible] Dei [illegible]

[illegible]

[illegible] non tantum [illegible]

[illegible] valebat [illegible], ut recognoscerent [illegible]

[illegible] Rom. 3: Per legem enim cognitio peccati [illegible]

[illegible] Peccatum non cognovi nisi per legem, nam concupiscentiam nesciebam nisi lex diceret non concupisces [illegible]

[illegible] valebat, ut [illegible]

[illegible]

[illegible]

[illegible]

ut populus iste contineretur in officio saltem metu poenarum et paulatim disponeretur ad doctrinam [illegible] [illegible] ad Galat. 3. 19; ut audiret [illegible] novam [illegible] et [illegible] [illegible] audiret gratiam. Et illud ad Galatas 3: [illegible] paedagogus noster fuit in Christo. Quanto, ut [illegible] legem tanquam umbram aliquo modo veritatis in cognitionem [illegible] legis, quae est quasi [illegible] unde [illegible] ad Colossenses 2: Haec sunt umbra futurorum, corpus autem Christi: et ad Hebraeos 10: umbram habens lex futurorum bonorum.

[illegible]

[illegible] capite:

[illegible]

[illegible] immaculati [illegible] in via, qui ambulant in lege [illegible] verbum Dei [illegible] sicut [illegible]

[illegible] ratione [illegible] vetus [illegible] ex quo [illegible] Deus [illegible] et legislator, ex quo Deus dedit Mosi auctoritatem [illegible] legem [illegible] instituit.

[illegible] certum est, legem veterem [illegible] eo tantum [illegible] auctoritatem [illegible] immediate; ac non contrarium Deum [illegible] instituisse ac tulisse, ut nullius alterius [illegible] auctoritas intervenerit, [illegible] ob [illegible] Mosis vetustatem, sed [illegible] Deo, [illegible] significant [illegible] aliqua lex vetus [illegible] lex, et [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] auctoritas [illegible] Davidem [illegible] legem illam instituisse [illegible] sicut [illegible] mutare et imitare potuerunt legislatores humani.

[illegible] quidem, et probat [illegible] 2. [illegible] art. 3 [illegible] veterem [illegible] in [illegible] [illegible] [illegible] eos, qui legunt [illegible]

[illegible] aut [illegible]
[illegible]
[illegible]
gelos, [illegible] Angelorum opera, seu ministerio [illegible]
[illegible] scripta, ac latae, ut [illegible]
[illegible] cap. 2 [illegible]
[illegible]
[illegible]

Pars [illegible] eadem moralis erat, [illegible]
[illegible] eadem [illegible] seu judicialis; Praecepta [illegible]
[illegible] ceremonialia, judicialia [illegible]
moralia [illegible] vivendi [illegible]
[illegible] sanctitatem [illegible]. Ceremonialia seu
[illegible]
[illegible] observari [illegible]
[illegible] politiam Israelitici populi spectabant, ac [illegible]
[illegible] judiciorum [illegible]
[illegible]
[illegible] justitia inter cives, ac
tranquillitas publica viveret.

[illegible] praecepta moralia veteris legis [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

principijs et communibus [illegible] statim [illegible] ut qui in [illegible] quae statim ex [illegible] ipsum innotescunt. [illegible] sunt quae [illegible] sapientum inquisitionem [illegible] [illegible] et alia huiusmodi.

Nam hoc [illegible] illa, quae sunt [illegible] vel tali [illegible] fuerunt exprimenda in Decalogo. Non illa quae ex naturali lumine statim innotescunt. Non istas quoniam [illegible] nimis multa forent, et difficiliora quam ut [illegible] communem capacitatem [illegible].

Utraque [illegible] reducuntur [illegible] praecepta decalogi, et in eis continentur. Prima quidem sicut [illegible] in conclusionibus, extrema vero sicut conclusiones in [illegible] decalogi, et sunt conclusiones quaedam ex iis [illegible] et [illegible] sunt [illegible] qui capacitas [illegible] ex illis [illegible]. [illegible] in [illegible] et [illegible] communia, et [illegible] ut nullus [illegible] et principia [illegible] ut a [illegible].

Porro decalogus [illegible] lex [illegible] ut [illegible] in iis [illegible] [illegible] [illegible] [illegible]

testimonii [illegible] in arcâ, à Mose [illegible] ad quid [illegible] illi, [illegible] praecepti, [illegible] consignata sunt, [illegible] ut [illegible] intelligamus. [illegible] praecepta [illegible] illi [illegible] et moralia, [illegible]

[illegible] apud [illegible] qui [illegible] omnium legum [illegible], [illegible] vocant; [illegible] summatim [illegible] [illegible] omnium legum [illegible] summas [illegible] [illegible] [illegible].

Leges [illegible] ex [illegible] illas quae ad cultum Dei pertinent: [illegible] in sacrificiis, sacramentis [illegible] in [illegible] cultu, [illegible] [illegible] [illegible] quibus [illegible] cultus [illegible] [illegible] Dominum [illegible]. [illegible] consistebat in sacrificiis [illegible] quae in [illegible] offerebantur: instrumenta [illegible] erant tabernaculum, templum, vasa, altaria [illegible] [illegible] sacrificia et [illegible] [illegible] continebat [illegible]

[illegible] a [illegible] [illegible] [illegible] [illegible] [illegible]
ad [illegible] [illegible] [illegible] [illegible] [illegible] vestimenta
et alias [illegible] quæ [illegible] [illegible] [illegible] communes
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] sacra [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
vasa, multo [illegible] [illegible] [illegible] sacrificia, vel sacra.

Ex his [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] a quibus [illegible] [illegible] Divinis [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sacra erant illa instrumenta, et [illegible] [illegible] [illegible] [illegible]
sacrificabatur ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] sacrum [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

([illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Divinæ [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] Divinae in [illegible], scilicet [illegible] [illegible] et [illegible] [illegible] in statu [illegible] nullo [illegible] Divina Veritas [illegible] in [illegible] in [illegible] legis [illegible] [illegible] signa figuralique [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] se manifesta: at in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] manifesta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Praecepta iudicialia in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim obliga[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] iudicii [illegible] [illegible] [illegible] [illegible] moralia vim obl[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a caeremonialibus [illegible] in [illegible] observa[illegible] [illegible] [illegible] [illegible] [illegible] a caeremoniali[illegible] [illegible] [illegible] [illegible] cultum Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

CAP. IV

De [illegible] novae legis et veteris

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] et [illegible] [illegible] [illegible] [illegible]
veteris testamenti [illegible] tandem [illegible] [illegible] et Evangelium [illegible] in
[illegible] [illegible] venturo et futuro [illegible] [illegible]
[illegible] [illegible], quæ in Prophetis [illegible] [illegible] [illegible]
[illegible], ut Evangelium in veteri testamento, et [illegible] in Evan-
gelio [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] ait: [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]; et [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] et [illegible] [illegible] [illegible]
cum ait, [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible]
vidit et gavisus est.

[illegible] [illegible] [illegible] est, et [illegible], quæ in veteri testamento [illegible]
in [illegible] [illegible] revelata est, [illegible] [illegible] [illegible] [illegible]. [illegible] 3
[illegible] [illegible] [illegible] [illegible] justitia Dei manifestata est [illegible] [illegible]
et [illegible] [illegible] igitur et Prophetis, Evangelium [illegible]
[illegible]. [illegible] [illegible] Aug. [illegible] [illegible] [illegible] [illegible] [illegible]:
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] constituere velle [illegible] justificare [illegible] Testamentum [illegible] veteris [illegible] Testamentum vero novum [illegible]

[illegible]

[illegible] Christum [illegible]

[illegible] legis, [illegible] [illegible]. Quae sic [illegible] sua [illegible] [illegible]
[illegible] [illegible] salvari [illegible], [illegible] [illegible]
[illegible] [illegible] in hac [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] in [illegible] caeremoniis [illegible]
[illegible] [illegible] lex antiqua gratiam [illegible] vi sui status [illegible]
[illegible] in novam legem venturi et ideo inutilis [illegible] erat lex illa licet
ad Christum [illegible], illum [illegible] [illegible], et suis figuris Patres
[illegible] suo modo [illegible] [illegible] [illegible] justificationem [illegible]
[illegible] illorum fidem in Messiam venturum: [illegible]
[illegible] [illegible] gratiam [illegible] per [illegible] [illegible] [illegible].

[illegible] [illegible] inter legem novam et veterem con-
[illegible] in [illegible] difficultates legis antiquae [illegible] sui status
[illegible] gratiam [illegible] [illegible] [illegible] et multitudine
peccatorum innumera erat. [illegible] [illegible] [illegible]
[illegible] pauca [illegible] et [illegible] gratiae [illegible]
[illegible] [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] igitur [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] multitudinis [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] majorem [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible].

[illegible]

CAP. V.

[illegible]

[illegible]

[illegible] (...) [illegible] observa- [illegible] [illegible] [illegible] obligant.

Tradidoram autem lege moraica cognovit in [illegible] [illegible], utrum scilicet in [illegible] [illegible] vel [illegible] [illegible] [illegible] inter [illegible] [illegible] [illegible] [illegible] [illegible] obligationem observare.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], in quo legalia [illegible] erant mortua [illegible] [illegible] vim obligativam, aut [illegible] modo exspiativam, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] observantes. [illegible] tempus fuit post [illegible], in quo legalia [illegible] erant [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] virtutem, et vim obligandi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] observabant. [illegible] [illegible] [illegible] [illegible] Apostoli observa[illegible] legalia [illegible] Christi [illegible], [illegible] [illegible] [illegible] [illegible] simulatione et [illegible] [illegible] [illegible] [illegible] vera observavit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ea [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et simulatione [illegible] in ys, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in quo legalia [illegible] erant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legali; in quo legalia [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ab [illegible] promulgatione et [illegible]

[illegible]

Conclusio I. [illegible] ad mortem Christi.

Probatur. [illegible] Christus Mosaicam legem servavit et ab [illegible] docuit. [illegible] praecepit Moises. [illegible] Super cathedram Moisis sederunt [illegible] dicunt [illegible] [illegible]

[illegible]

vivit qui tentatus [illegible]

[illegible] ante mortem Christi [illegible] et [illegible] [illegible] obligabat [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

... aut vastorum ... [illegible]

... [illegible]

Conclusio III [illegible] vetus [illegible] sententia [illegible] dimoverum, ut [illegible]

Probl[illegible] [illegible]

[illegible]

[illegible] vel [illegible], vel [illegible] constat [illegible] quo [illegible]

[illegible]

[illegible] Pauly [illegible] in [illegible] purificationis Act. 21.

[illegible] ponem Christi [illegible] S. Aug. [illegible]

orum, qui tam cito [illegible]

[illegible]

[illegible] Satam [illegible] ergo [illegible] mortua cum [illegible]

[illegible] erant [illegible] ad [illegible] simulate, [illegible]

[illegible] ostrachonike [illegible]

[illegible] Vallatus [illegible] S. Patrum [illegible]

[illegible]

[illegible] S. Paulum [illegible]

[illegible] incauta [illegible] : ita [illegible]

[illegible]

[illegible]

DISP. II.

De Lege Humana

[illegible]

[illegible]

[illegible] servatur. [illegible] ut ait Cvodius, approbante d. Suarez [illegible] lib. [illegible] cap. 5. si vero in [illegible] lege [illegible] dicendus [illegible] lex, sed legis corruptio, ut docet S. Tho: 1. 2. q. 96 art. 4: Ut ergo justa sit lex [illegible], necesse est ut nihil [illegible] malum [illegible] per [illegible] ut [illegible] potestatem non excedat. [illegible] ut [illegible] bonum commune feratur [illegible] ob privatum [illegible] ut onera [illegible] subditis imposita [illegible] servata [illegible] facultatem [illegible].

Haec lex alia est Ecclesiastica, alia civilis. Illa ab [illegible] ut Christianos in [illegible] beatitudinis [illegible] civilis, aut [illegible] instituta ob communem [illegible].

[illegible] Ecclesiasticum aliud est scriptum, aliud [illegible] scriptum sunt canones [illegible] [illegible] ignorantiones [illegible] [illegible] in [illegible] loco.

[illegible] cap. [illegible], [illegible] an lex [illegible] casum aliquem resolutionem [illegible] obliget; quantum de mala [illegible].

CAP. I.

An lex [illegible] obliget in Conscientia.

[illegible] errores, ut [illegible]

[illegible]
[illegible] si [illegible] [illegible]
[illegible]
[illegible] adimeationem [illegible]
[illegible]
[illegible]
[illegible] in manu [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] observare [illegible]
[illegible] remanent [illegible]
[illegible] in [illegible]

Conclusio I [illegible] in foro [illegible]
[illegible] mortaly [illegible]

[illegible] octavo [illegible]
[illegible]
[illegible]
[illegible] eorum [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] ordinarie [illegible]
[illegible] traherat [illegible]
[illegible]
[illegible]
[illegible]
[illegible] obedientiam [illegible]
[illegible] et resistentia [illegible]
[illegible] tenerentur obedire. Secundo; Necessaria earum ratio [illegible]
[illegible] verbo [illegible] parere [illegible]
[illegible] 13 [illegible]
[illegible]

[illegible] commissum [illegible]
[illegible] et [illegible]
[illegible] impotentes et [illegible]
[illegible]
[illegible] voluerit) [illegible]
[illegible] potestatem habeant [illegible]
[illegible] Corinth. 11 [illegible] Precepta mea tenetis [illegible]
[illegible]. [illegible] 2. Corinth. 13. [illegible]
[illegible] potestatem quam [illegible] mihi [illegible].

Conclusio II. Saeculares [illegible] relicta [illegible]
leges [illegible] seu civiles [illegible]
[illegible]
[illegible] vero et alii [illegible] tamen sine [illegible]
[illegible] eorum [illegible]

[illegible] 13: [illegible]
[illegible]
[illegible], a quorum [illegible]

sic excaecatos extruderet. Quod autem [illegible], seu [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] evocat Qui resistit Potestati, Dei ordinationi resistit. Et mox: Ideo necessitate subditi estote non solum propter iram (id est propter vindictam seu [illegible] [illegible] quae aliquando a Principe, vel Magistratu sit expectanda) sed etiam propter conscientiam, quasi diceret [illegible] alioquin [illegible] [illegible] [illegible]. [illegible] et S. Petri 2: subiecti estote omni humanae creaturae propter Deum sive Regi tanquam praecellenti etc. Et ad Titum 3: Admone illos esse Principibus et Potestatibus subditos, dicto obedire.

[illegible] vitam [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] tantum erat [illegible] legislator, [illegible] [illegible] [illegible] [illegible]
[illegible], quod plures sint legislatores [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] 29 et [illegible] [illegible] [illegible] [illegible] variam [illegible] [illegible] [illegible] [illegible] [illegible]
observando mandatas [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] causa [illegible]
fectos [illegible] quasi illi prohibeatur [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] quae [illegible] in pentateuco, [illegible] [illegible] [illegible], et
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] commemoratur ut
scilicet [illegible] [illegible] [illegible] inter [illegible] vixerant vel [illegible] [illegible]
[illegible] nihil [illegible] in cultu Dei [illegible] [illegible] [illegible] tantum [illegible] [illegible]
[illegible] [illegible] [illegible] a [illegible] erant instituta, quapropter [illegible] [illegible] leges
[illegible] vel Dei cultus promoveri vel [illegible] [illegible] [illegible]
[illegible] [illegible] tantum [illegible] ut nihil mutatur [illegible] [illegible] [illegible]
Divini. Porro [illegible] [illegible] Paralip. 23, 24, 25 et 26 [illegible] multas in-
[illegible] [illegible] vices et [illegible] Levitarum. Judith ult., Esther 9 [illegible]
[illegible] leguntur instituti, quos [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] monet Apostolus, ut gentes [illegible] servare, quae [illegible] mandavit.
[illegible] [illegible] [illegible] [illegible] gentes servarent, quae Apostoli [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] servari, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non-
[illegible] [illegible] [illegible] servari [illegible] mandata [illegible] [illegible]
sit [illegible] mandata Apostolorum cum [illegible] [illegible] mandata [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

quę legis auctoritatem a [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] non [illegible]
[illegible] illi [illegible] aut legitime eorum successores [illegible]
solum est [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] ab alio magis principali [illegible], [illegible]
[illegible], qui sunt [illegible] ac [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] Regas, [illegible] quibus [illegible] et [illegible] [illegible]
[illegible] [illegible] verum est, [illegible] legislatores [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]
[illegible] [illegible] [illegible] mandatas, quę legis legitimam auctoritatem
[illegible] [illegible]: [illegible] [illegible] et mandata [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] ab [illegible] ut [illegible] [illegible] [illegible]
[illegible] mandati contenta, sive [illegible] [illegible] [illegible] [illegible]
vel [illegible] vel [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] in [illegible] eam subrahendit, quas causas [illegible] mandatorum [illegible] servatio[ne] [illegible] in se [illegible] [illegible] a [illegible] vero dicat Paulum [illegible] ab [illegible] satan, servare [illegible] in conscientia [illegible] servo scandali [illegible] quisq[ue] [illegible] eam [illegible] [illegible]

[illegible] mi [illegible] libertas christiana [illegible] [illegible] ex [illegible] in [illegible] ab [illegible] mandatorum [illegible] [illegible] a peccato [illegible] illud [illegible] a [illegible] cum [illegible] captivitate [illegible] [illegible] servitute et [illegible] legis [illegible] ceremonia[lis] [illegible] illud ad Gallatas 3. [illegible] servitutis [illegible]

[illegible] [illegible] [illegible] legitime [illegible] [illegible] 3 [illegible] 13 [illegible] [illegible] servamus [illegible] servant [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] ñ sunt leges, hũo, sed Divinæ

[illegible]

Ad tertium respo: cum [illegible] illam fuere pro temporis illum, et pro loci Judæi vicinis, in quibus Judæi cum alijs [illegible] erant. Non ergo mirum si [illegible]

[illegible]

[illegible] obligat in foro interiori simul et forum [illegible]

Resp. neg. [illegible] quamvis [illegible] praesertim sit temporal. [illegible] praesumere videtur circa res temporales [illegible] [illegible] quia [illegible] spiritualem [illegible] sit spiritual. [illegible] cum [illegible] actionibus [illegible] temporalibus [illegible] [illegible] [illegible] obligat [illegible] [illegible] [illegible] [illegible] virtute [illegible] sortitur, sive [illegible] aliquam [illegible] sive [illegible] alias [illegible] divinam legem [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] tamen [illegible] [illegible] [illegible] [illegible] obligare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] legem [illegible] tranquillitatem [illegible] [illegible] [illegible] quam [illegible] et tranquillitas [illegible] necat.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actionibus, quae ad [illegible] judicium pertinent [illegible] seu [illegible] obligat ad faciendum eas [illegible] [illegible] ergo [illegible] [illegible] legem [illegible] actiones ac [illegible] [illegible] [illegible] in [illegible].

CAP. II.

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

2 contemptu vel cum scandalo, [illegible] [illegible] [illegible] [illegible]

ob acc. Consilia, quam consilia Evang. contra hac ex peccato mortaliter si quidquam contra illa fiat seu committatur cum effectu contemptu: cum gravi scandalo suo conjungeretur, quod illa quae revera non obligent saltem multum, quemadmodum nunquam peccatur graviter contra eas seu etiam contra aliam legem naturalem, nisi prohibet contemptum, et scandalum.

Dico 3o transgredi legem h[illegible] ex contemptu peccatum est mortale cum sit materia sit levis quaevis materia. [illegible] 2. [illegible] et specialiter tradit S. Bernardus de praecepto, quod per contemptum [illegible] verum ac perfectum notabilis injuria fit legislatori: consistit autem aliquis revera ex contemptu legem transgredi non quod ex malitia vel ex ira, vel ex aliqua alia passione, ipsam violat sed ut frequenter ex eadem, vel simili causa vel in simili casu ac ex consuetudine illam violaret sed quod legislatorem ejus vel [illegible] vel omnino recusans ei subjici vel ei eo quod [illegible] gratus [illegible] illi [illegible] directe volens facere [illegible] prohibitum, aut omittere [illegible] praeceptum ideo quod [illegible] est vel praeceptum, aut ideo quod non tunc (qui [illegible] est legislator) ejus Superior [illegible] praeceptum vel prohibitum est.

Atque universaliter verum est, quod transgressio [illegible] ex contemptu est peccatum mortale [illegible] in materia levi, [illegible] [illegible] contemptu qui [illegible] [illegible] est contemptus [illegible] [illegible] [illegible] transgredi legem ex [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] peccatum veniale, [illegible] aut [illegible] [illegible] [illegible] [illegible] aut ex [illegible] [illegible] ac contemptus quamvis sit [illegible] deliberatus, non sit [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible]

[illegible] ... est ... contemptus ... absolute ... [illegible] ... aliqua ... [illegible] ... ita ut ... legem humanam ... [illegible] ... absolute ... vel ... legis ... [illegible] ...

Dico 2do. Legem humanam transgrediens cum scandalo peccat mortale. Quia ... sit si scandalum sit grave, alioquin tantum est peccatum veniale, ... causam vel occasionem gravis ruinae proximi [illegible] ... scandalum ... grave est peccatum ... eodem ... peccati ... veniale, quale est ... scandalum ... est peccatum veniale.

Dico tertio. Illae humanae leges quae sunt leves seu parvae ... omnes sub culpa ... obligant; ... sub culpa ... veniali. ... causa ... moralis ... ad bonum ... proximi vel ... bonum ... tantum ... levis, sub ... [illegible] ... vel ... proximi ... multum ... [illegible] ... ad ... [illegible] ... aut ... sub culpa ... peccati ... sub culpa ... veniali.

[illegible] ... sub ... [illegible] ...

[illegible] ... obligatoria ... [illegible] ... peccat mortaliter ... [illegible] ...

[illegible]

Quod [illegible] in quibus [illegible] alio ex [illegible] actis [illegible] verbis [illegible] sub [illegible] vel ex ordine [illegible] interdum aut [illegible] alys [illegible] magni momenti [illegible] obligationem ex sub [illegible] vel ex [illegible] obligationem [illegible] et [illegible] quantitate [illegible]

[illegible] communi [illegible] legem sub [illegible] obligare [illegible] aliis [illegible] requiritur [illegible] lege [illegible] rationem [illegible] obligare [illegible] consuetudine [illegible] quae [illegible]

[illegible] sub [illegible] aut sub [illegible] legem [illegible]

[illegible] ut [illegible]

legislatoris dei, potest obligare sub veniali etiam in re gravi, quia non vult amplius obligare.

Dico cum Bellarm. lib. 3 de monach. [illegible] esse in negativa ut provocetur, quod [illegible] quamvis verum sequendum statuit eamque ita ut quasi per se, esse [illegible] obtemperando [illegible] in mat. gravi. Non obligat sub mortali, cum omnia [illegible] in mat. gravi [illegible] naturali obligat, neque hoc sed illum [illegible] [illegible]. Quod autem [illegible] quis in tali [illegible] [illegible] de re gravi, sub mortali [illegible].

Secundo, [illegible] a potestate voventis se [illegible] obligare sub veniali in mat. quam vovens vovet sit magnae seu notabilis. [illegible] neq. a potestate [illegible] legislatoris obligare [illegible] subveniali [illegible] [illegible] sicut ex in [illegible] a voluntate voventis [illegible] [illegible] volum [illegible]. [illegible] quod vovere velit quantitas obligationis [illegible] ex voluntate voventis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et magnitudinem rei quae vovetur. Ita in [illegible] a voluntate legislatoris [illegible] [illegible] [illegible] statuit, eamque [illegible] et [illegible], quantitas obligationis [illegible] [illegible] voluntate [illegible], sed ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] justitiam [illegible] et magnitudinem [illegible] [illegible] [illegible] [illegible] [illegible].

6. Dico [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] legislator [illegible] [illegible] obligare sub veniali [illegible] [illegible] [illegible] obligat [illegible] [illegible] [illegible] [illegible] sub mortali.

Probatur [illegible] [illegible] [illegible] [illegible] agentium, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] intentionem [illegible] [illegible] si illa naturalis
non sit conveniens [illegible], [illegible] quas [illegible], ut si quis [illegible]
voverat aut juraverat aliquid [illegible], quamvis [illegible] in [illegible]
[illegible] tamen obligare [illegible], obligatus [illegible] sub [illegible]
[illegible] [illegible] illius [illegible] [illegible] quod [illegible] convenientia [illegible] [illegible]
voti vel juram.

Quaeres quarto utrum leges [illegible], quae sub materia
gravi obligant cum vitae periculo?

Resp. [illegible] sive [illegible] sive civilis, et [illegible] obligant
vitae periculo, quae in republica tum [illegible], tum civili inveniuntur
[illegible], quae necessaria est ad ejus conservationem, et ad bonum commune
[illegible] [illegible] [illegible] necessarium est [illegible] leges [illegible] obligant cum
[illegible] vitae [illegible] [illegible] [illegible] quae [illegible] si [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
est [illegible] agere, quae vitae periculum habent conjunctum, ut in [illegible]
navigatione [illegible] in morbis contagiosis, et [illegible]

[illegible] [illegible] leges [illegible] non semper [illegible] [illegible] obligant
cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
sunt virtutis, ac obligationis, non semper obligant cum vitae [illegible]
[illegible] [illegible] De [illegible] patet; [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] mors imminet. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] David, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] 14 [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]

[illegible] quidq digno [illegible]
[illegible] vite [illegible]

[illegible] ad id [illegible] aliud tanti momenti [illegible] aliam [illegible] cum vite periculo [illegible] sive [illegible] observatio legis [illegible] communi bono reipublicæ aut communitati [illegible] conservatio vitæ [illegible] obligat [illegible] vite [illegible] non obligat cum vite periculo.

Regula secunda [illegible] legis [illegible] aut religioni, aut [illegible] potestatis [illegible] obligat cum periculo vitæ [illegible] contemni [illegible] vitam [illegible] in tractatu de actibus [illegible].

CAP. III.

[illegible] et quomodo lex pœnalis obliget.

Lex pœnalis dicitur [illegible] illa, quæ aliquid [illegible] sub certa pœna transgressoribus statuta [illegible] Ecclesiasticæ et Civiles, quarum [illegible] pœnas temporales mortis [illegible] illæ vero [illegible] pœna spirituales, ut [illegible] vel minores, ut [illegible] vitiis [illegible] vel interdum aliam [illegible] ut [illegible] notat [illegible] pœnali [illegible]
[illegible]

et necessariò quatenus obligat ... [illegible]

Conclusio I. leges ... [illegible] obligant ... [illegible]

Probatur. obligatio ad culpam et obligatio ... [illegible]

[illegible]

... et alibi ... [illegible]

Conclusio II. [illegible]

[illegible] ... ad culpam.

[illegible]

[illegible] ē peccatum. transgressio [illegible] ē peccatum.

[illegible] quasdam [illegible]

[illegible]

[illegible] de Sacrilis sive [illegible]

[illegible] aÿ [illegible]

[illegible]

[illegible] Secundo [illegible] affirmat unum [illegible]

[illegible]

[illegible]

[illegible] non sequentur unum [illegible]

[illegible] ... obligationem [illegible] ... resistit [illegible] resistere [illegible] resistit [illegible] ... quia [illegible] resistit [illegible] ... transgressione [illegible] ... nec [illegible] ... in quibusdam [illegible] ... ut [illegible]

in cap. dicam.

Quaeres utrum transgressor legis [illegible] teneatur [illegible] subire ante judicis sententiam executoriam.

[illegible] communiter Doctores distinguunt [illegible] ... [illegible] poenas [illegible] quae [illegible] ... et acerbitate nimia [illegible] executionem [illegible] ... quales sunt poena mortis, exilii, bonorum confiscatio, [illegible] ... vel [illegible] et aliae poenae similes, et has [illegible] ... [illegible] ... ita ut [illegible] ... resistat; [illegible] sunt [illegible] poenales, quae ante [illegible] ... sententiam transgressores in conscientia obligant ad poenam subeundam [illegible] ... [illegible] leges [illegible] ... in conscientia [illegible] ... [illegible] ... [illegible] ... [illegible] ... officii [illegible] ... [illegible]

[illegible] *officiam* [illegible] *Beneficiorum* [illegible]
[illegible]
[illegible]
[illegible] *de reformanda* [illegible] *pro* [illegible]
suos [illegible] *nec* [illegible]
[illegible]

CAP. IV.

Systema Legum [illegible]

[illegible] *sub hoc cap.* [illegible] *quaestiones* [illegible] *utrum* [illegible] *et occulti leges* [illegible] *vel* [illegible] *Altera* [illegible] *sed* [illegible] *cessat* [illegible]

Quod [illegible] *quidem* [illegible] *difficultatem* [illegible] *vel quatenus* [illegible]

[illegible] *qui* [illegible] *Delicta* [illegible] *occulti* [illegible] *illos pro* [illegible] *habeat. Alii* [illegible] *Cives* [illegible] *vel* [illegible] *Mitas, nec alios* [illegible]

[illegible] *quidem* [illegible] *vel* [illegible]

cum [illegible] [illegible], qui [illegible] sunt [illegible] [illegible] [illegible] conditio, et [illegible] sine quo [illegible] [illegible] [illegible] fieri [illegible] [illegible] vel cum quo male fierent, si actus [illegible] [illegible].

Prob. licet [illegible] [illegible] in societate [illegible] [illegible], qui [illegible] sunt, et [illegible], [illegible] societatem [illegible] reducere in [illegible] [illegible] [illegible], [illegible] temporalem [illegible] [illegible] finem spiritualem, et supernaturalem [illegible] ad [illegible] [illegible] actus, qui [illegible] [illegible] finem, [illegible] sunt actus [illegible], sine [illegible] [illegible] [illegible] [illegible].

Porro quid in [illegible] [illegible] quam [illegible] [illegible] [illegible] in Divinis officiis [illegible] interna [illegible]? [illegible] [illegible] sub [illegible] XXI [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: statuit [illegible] [illegible] contra [illegible], qui tempore officiorum cum [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible]. [illegible] illis [illegible] [illegible] vacare officium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] cui [illegible] [illegible] [illegible] alterum [illegible] internam [illegible].

[illegible] sunt [illegible] [illegible] [illegible] [illegible] 24 [illegible] [illegible] vel [illegible]: [illegible], [illegible], [illegible] [illegible] [illegible] [illegible] substitutos [illegible] [illegible] officias, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] quendam [illegible] [illegible] [illegible] [illegible] [illegible] quandam [illegible], [illegible] [illegible] [illegible]

tam accurate distinxisset, eo [illegible] in Conciliis generalibus praecepit [illegible] iterum, verum posuit actus internos [illegible].

Praeter praecepta [illegible] in Clementinas [illegible] Haereticis [illegible] Episcopi omittentes procedere contra suspectos, ob precem, odii, gratiae, lucri, aut commodi temporalis obtentu incurrant suspensionem ab officio per triennium; alii vero inquisitores in eundem defectum incidentes ipso facto excommunicationem incurrant. Ecce censuras latas, omnino pro crimine occulto, [illegible] odii, vel amoris vel cupiditatis lucri [illegible] omnino interno nec [illegible]. Similiter in Clementinas [illegible] excommunicantur Religiosi, qui ut sui Praelati, vel [illegible] damnum [illegible] ad curias Principum se conferunt. Ecce iterum [illegible] excommunicationem [illegible].

R. [illegible] similibus, quae [illegible] in quibus [illegible] interiori solae, sed cum externa actione, vel omissione conjunctae, ut [illegible] facillime constat.

Contra Christus Dominus Matth. 18 potestatem [illegible] conferens suis [illegible] generaliter dixit: Quaecumque alligaveritis super terram [illegible] ligata, et in Caelo; sed actus interni sunt super terram. Ergo [illegible] jurisdictioni subjacent.

R. [illegible] auctoritatem generaliter a Christo concessam [illegible] absolute, sed distributive tantum esse accipiendam; [illegible] quatenus [illegible] sunt, ut recte, et convenienter [illegible] quae [illegible] sunt legislativae potestati [illegible] omnes [illegible] possunt. Praecepta [illegible] legislatori [illegible] et [illegible] Praelati [illegible] circa [illegible] ad [illegible] [illegible] [illegible]

[illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]-
sunt.

Dicies secundo [illegible] remittit [illegible] culpas [illegible]-
[illegible] [illegible]. [illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] peccata sua [illegible] [illegible] [illegible] [illegible]
reservare et peccata [illegible] [illegible]. Ergo [illegible] [illegible]
[illegible] in actus pure internos.

[illegible] neg. cons. et ad [illegible] dico, [illegible] [illegible] [illegible] [illegible]
et [illegible] spectat [illegible] auctoritatem, et jurisdictionem a Christo [illegible]
ministris [illegible], [illegible] [illegible] ministrorum [illegible] [illegible] [illegible]
[illegible] minister Christi [illegible] illa potestas legislativa [illegible]
[illegible] [illegible], sed potius Divina. [illegible] cum [illegible] vel [illegible]
[illegible] [illegible] [illegible] peccatis internis, vel satisfactione [illegible]
[illegible] [illegible], vel concedit [illegible] indulgentias [illegible] pro peccatis [illegible]
[illegible], vel dispensat in votis, vel juramentis internis, [illegible]
[illegible] per [illegible] sibi [illegible] propriam, et [illegible], [illegible]
[illegible] actus [illegible] [illegible] praecipere, vel prohibere [illegible] [illegible]
ad bonum commune societatis [illegible]: sed [illegible] [illegible]
[illegible] vicariam in [illegible] [illegible] et Christi [illegible] [illegible] [illegible]
peccatis, aut satisfactionem [illegible], aut [illegible] [illegible]
peccatis [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] aut [illegible]. [illegible] [illegible] [illegible]
[illegible] a tali, vel tali peccato [illegible] si [illegible] [illegible]
[illegible] [illegible] [illegible] per [illegible] [illegible] [illegible]
[illegible] [illegible], ut constat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] Divina, et a Christo [illegible].

[illegible] tertio pro [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] de exterioribus actibus qui [illegible] ... [illegible] e illud Ecclesia non iudicat de occultis.

[illegible] S. Thomam [illegible] de actibus interioribus, lex [illegible] [illegible] exterioribus actibus. Unde vides, ut conciliari possunt duas sententias quae videntur inter se contrariae.

Hinc valde [illegible] cum Cajetano, et aliis, [illegible] omnino subjacet legibus, quamvis sit occultus, nec [illegible] [illegible] [illegible] quia ex sua natura talis est, ut probari [illegible], cum sit [illegible] [illegible] licet per accidens [illegible] factum probari non possit: unde non [illegible] violatur leges [illegible] secreto; nec qui ideo liberum se a censuris reputare debet, quia Ecclesiasticas [illegible] actus [illegible] [illegible] [illegible] [illegible] licet cognitionem non [illegible], et in foro contentioso puniri.

[illegible] spectat ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] scienter quidem [illegible], ut Dei misericordiam [illegible] aut specialem aliquam gratiam obtineat ut vel [illegible] infidelium conversionem vel [illegible] inter Principes [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ex suo [illegible] [illegible] observet [illegible] ut [illegible] pro [illegible] peccatis satisfaciat vel [illegible] [illegible] gratiam obtineat, vel ut [illegible] intendit.

Conclusio II. Ad [illegible] [illegible] [illegible] actus [illegible] sub precepto, tamen ille, qui necessarius est, ut ille actus sit vir[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] fines [illegible] [illegible] [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sub precepto.

Probatur [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] statim in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] vel [illegible]

et communi [illegible]. Multa ergo [illegible] ista [illegible] [illegible] Tho: [illegible] satisfacere precepto [illegible] modo [illegible] [illegible] alios [illegible] licet illos adimpleant cum [illegible] et [illegible] omnino [illegible].

R. [illegible] secundo in potestate [illegible] exercere actus conducentes ad finem salutis; seu actus qui non sunt virtutis non [illegible] conducentes in finem salutis, et videtur quod non [illegible] si nullum habeant [illegible] modum [illegible] et [illegible]. Ergo [illegible] non tantum [illegible] actus [illegible] modus [illegible]. Ergo si non [illegible] cum tali modo [illegible] transgressio [illegible].

Dices cum [illegible] et alios [illegible] [illegible] a [illegible] [illegible] [illegible] contra [illegible] a [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

DISP. III.

De iis qui legibus subiiciuntur

[illegible]

[illegible] cuan [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] . [illegible] qui [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
qui [illegible] [illegible] [illegible] vel Regno [illegible] [illegible]
[illegible] [illegible] vel Regni [illegible] [illegible]
[illegible] officia [illegible] [illegible] [illegible] [illegible]
a [illegible] [illegible] [illegible] ad sui observationem . [illegible]
modo [illegible] [illegible] . [illegible] [illegible] modo [illegible]
et [illegible] qui [illegible] [illegible] et [illegible] [illegible] coacti ea, quae
legis sunt faciunt . alii tantum amore modo et [illegible]
[illegible] [illegible] sponte et ultro legem observant .

Ceterum [illegible] et [illegible] et [illegible] [illegible] [illegible]
[illegible] pro certo [illegible] [illegible] [illegible] legis [illegible]
cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] quantum [illegible]
[illegible] [illegible] si [illegible] quisquam aut provinciae [illegible]
[illegible] [illegible] [illegible] [illegible] tempore [illegible] [illegible] in [illegible]
majores [illegible] . [illegible] [illegible] ob illius obligatione [illegible]
[illegible] parlamentum . [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
seu conventione [illegible] et auctoritate constitutum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] legi [illegible]
In secundo, utrum Princeps seu Legislator [illegible] [illegible]
[illegible] In tertio, quomodo [illegible] et [illegible] [illegible]
[illegible] . In quarto [illegible] varias [illegible] [illegible] [illegible]
[illegible] [illegible] .

CAP. I.

An [illegible] [illegible] in [illegible]

[illegible] et [illegible] perfecti sunt, [illegible] [illegible] obligat [illegible] bona [illegible]

[illegible]

Conclusio. Homines justi, et spirituales atque adeo perfecti [illegible] sunt [illegible] tum [illegible] tum [illegible] eorum [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] dogmata [illegible] [illegible] sess. 6 [illegible] [illegible] 19 et can. 20.

Prob. [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] tantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] si diligitis me mandata mea servate. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Hinc [illegible] 23 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum illo. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 17. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] significatur, qui justi sunt et perfecti.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

iustitia, sicut [illegible] [illegible] [illegible] [illegible] et [illegible]
[illegible]

[illegible]

[illegible] ... [illegible] in [illegible]

[illegible] ad Rom. 6 Ap. loquitur [illegible]

[illegible]

[illegible]

[illegible]

nec ubi [illegible] [illegible] nec [illegible] a voluntate peccandi. Cum [illegible] [illegible] [illegible] consentit [illegible] esse sub lege alio sensu, quatenus [illegible] [illegible] obligari [illegible] faciendum ea, quæ justas leges [illegible] [illegible] [illegible] quæ diximus cap. 2. [illegible]

[illegible] [illegible] cum [illegible] [illegible] locum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] lege; et ideo viri [illegible] [illegible] [illegible] [illegible] legibus, quantum [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] hoc [illegible] [illegible] [illegible] [illegible] [illegible] spirituales [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] qui se a Sp. sancto agi putant [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] cum [illegible] spiritum utrum a Deo sit, nec [illegible] [illegible] [illegible] [illegible] Sapientum consilio [illegible].

[illegible] [illegible] [illegible] [illegible] hoc sensu [illegible] [illegible] justo [illegible] lex [illegible], [illegible] [illegible] omnino sint liberi a [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] suos [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] sunt [illegible] [illegible], quantum ad vim coactivam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lex [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] ut legi [illegible]. [illegible] quidem [illegible], [illegible] justo, si tamen [illegible] [illegible] [illegible], sed quamdiu [illegible] sunt, et legem [illegible] observant: in eis locum [illegible] habet, nec habere [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] vel [illegible] [illegible].

CAP. II.

[illegible] [illegible] [illegible], seu [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in particulari [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] communicata [illegible] et [illegible] [illegible] tenent. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] civitate, a [illegible] [illegible] tributa [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] leges [illegible] [illegible] directivas, seu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Secunda è coactivas [illegible] [illegible] legislativa autoritate, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] carent.

Conclusio. [illegible] seu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim coactivam et in ordine [illegible] [illegible].

Prob. [illegible] [illegible] cum [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] statuit [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] autoritas [illegible] et autoritas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ornamentis [illegible] et [illegible] ostendit [illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible]

Prob. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ([illegible]) dicit glossa [illegible] [illegible] [illegible], qui [illegible] [illegible] [illegible]. [illegible] Ambrosius ad Valentinianum imperatorem ep. 32 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] custodiat. [illegible] [illegible] [illegible] 24. [illegible] stabiliat.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim coactivam; ergo [illegible] quoad vim directivam, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim coactivam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim directivam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vim directivam et [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] communis [illegible] [illegible] [illegible] quoad vim coactivam, [illegible] [illegible] vim directivam.

[illegible]

[illegible]

[illegible] transgrediens [illegible]

[illegible]

CAP. III.

[illegible]

[illegible] Parochiae [illegible] celebratur [illegible] necessitate [illegible]

[illegible]

[illegible]

[illegible] mangium [illegible] vagos [illegible]

[illegible]

[illegible] leges et consuetudines observare. Alij vero [illegible] contra [illegible] leges receptas et [illegible] dicunt [illegible] extra [illegible], in [illegible] commorantes [illegible] observandas [illegible] leges et consuetudines [illegible] vel contrarium et omissio [illegible] innovare [illegible], vel [illegible] agenti.

[illegible] [illegible] vel Parochias [illegible] leges et consuetudines [illegible].

Prob. [illegible] subditus [illegible] [illegible] [illegible] propter suam [illegible] Confirmatur [illegible] [illegible] subditum [illegible] leges illas.

Prob. [illegible] [illegible] ad quas tenentur [illegible] [illegible] in quibus morantur [illegible] [illegible] [illegible]

[illegible]

[illegible] verbis [illegible] [illegible] quorundam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui agit contra [illegible] [illegible]

Obiicies, 1o. juxta S. Aug. [illegible] cap. 2 observationes, quae pro diversitate [illegible] diversae sunt, sunt [illegible]; ergo [illegible] [illegible] in [illegible] [illegible]. [illegible] leges solum obligant eos qui legislatori subditi sunt, quemadmodum docet S. [illegible] 2. 2. q. [illegible] [illegible] [illegible] legislatori subditi non sunt. [illegible]

R. S. Aug. [illegible] observationes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnibus in [illegible] loco [illegible] cum [illegible] verbis constat, quaedam vero in loco [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] Scripturae, [illegible] vel institutae majorum [illegible] sunt.

At [illegible] quamvis [illegible] [illegible] simpliciter [illegible] quamdiu [illegible] [illegible] in [illegible] legislatoris [illegible] [illegible] [illegible] legis, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

CAP. IV.

Quaestiones aliquae [illegible]

[illegible] [illegible] [illegible]

Praemittendum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in masculis, in feminis [illegible] [illegible] [illegible] [illegible] in illis incipit aetas pubertatis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

extenditur: virilis aetas finem [illegible], in aliquibus prius, in aliis tardius per senectutem interrumpitur secundum varias temperamenti compositiones.

Rp.[o] itaq., quod si de infantibus agatur, nullis omnino legibus nec divinis, nec humanis tenentur, nisi ut aiunt, malitia suppleat aetatem, [illegible] nisi anticipatum habeant rationis usum, quo inter bonum, et malum, justum, et injustum, honestum et inhonestum discernere valeant [illegible] ut inquiunt canonistae, realiter [illegible], quod divino suis [illegible] [illegible] imponitur.

[illegible] [illegible] nihil [illegible] canonistae statuunt [illegible] [illegible] volendo infantibus carnes in diebus [illegible], cum hoc asserens [illegible] [illegible] [illegible]. [illegible] vero [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible], ut [illegible] [illegible] [illegible] annum [illegible], [illegible] assuefaciant.

Quaeres secundo, an legibus teneantur illi, quibus [illegible] [illegible]?

R.[o] [illegible] [illegible] [illegible] [illegible] legi [illegible] [illegible] promulgata [illegible] publicae [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] communitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], qui aut [illegible] [illegible] [illegible] [illegible] audiverunt nec [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] obligat, sed [illegible] similiter [illegible] cum hoc sufficienter promulgata [illegible] [illegible] tametsi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible] obliget [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] debent [illegible] [illegible] [illegible]

[illegible] obiicit [illegible]
[illegible] sive [illegible] in uno sive in pluribus [illegible] sive [illegible]
[illegible] alicuius [illegible] vel [illegible]
quae in [illegible] promulgatione observari [illegible]
[illegible] sufficienter [illegible]
[illegible] esse [illegible] vel singulis [illegible]
[illegible] omnium [illegible] convenient [illegible]
[illegible] et si [illegible] saltem [illegible]

[illegible] secundo leges Pontificias [illegible] in singulis provinciis aut [illegible] promulgari [illegible] Pius II [illegible] anno [illegible] promulgationem [illegible] Sixtus V [illegible] anno 1588 [illegible] Clemens VIII [illegible] vel [illegible] anno [illegible] LV [illegible] anno [illegible] decretum Concilii Tridentini [illegible] sub [illegible]

[illegible] suas [illegible] [illegible]. Ergo [illegible] obli- [illegible] ad eorum ob- [illegible] [illegible] et [illegible] et [illegible]

[illegible] leges [illegible] [illegible] tantum [illegible] [illegible] non licet a [illegible] [illegible] [illegible] non [illegible] constat ex [illegible] [illegible] [illegible] quandoque [illegible]

[illegible] [illegible], [illegible] ac [illegible].

[illegible] [illegible] ordinario [illegible] [illegible] expectare et [illegible] suavior sit [illegible] [illegible] in suis legibus [illegible] resistentes [illegible], si legem [illegible] [illegible] etiam [illegible] [illegible]. [illegible] dicat, obligationem [illegible] [illegible] [illegible] auctoritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam a [illegible] maior consequitur auctoritas confirmantis quam infirmantis [illegible] [illegible] [illegible] [illegible] [illegible] obligare nisi [illegible], [illegible] [illegible] auctoritatem [illegible] [illegible] Tertio quia non videtur [illegible] [illegible] [illegible] [illegible] de auctoritate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

Dices leges firmari [illegible] [illegible] [illegible] dicitur ergo in istis [illegible] [illegible] [illegible]

[illegible] scribit: lex nullam vim [illegible], [illegible] more [illegible] quod jurisconsultus [illegible] [illegible] [illegible] [illegible] ait: ipsæ leges nullas alia ex causa nos tenent, quam [illegible] judicio populi receptæ sunt.

R. 10 [illegible] cons., [illegible] illa verba [illegible] ac legitimum [illegible] sensum habent [illegible] [illegible] [illegible] [illegible] modo [illegible]. Sicut leges constitui cum moribus utentium recipiuntur, [illegible] leges [illegible] cum [illegible], firmantur cum [illegible] utentium approbantur. [illegible] [illegible] leges in [illegible] a [illegible] constituuntur [illegible] [illegible] [illegible] [illegible], firmantur autem, non [illegible] fiunt [illegible], et [illegible] [illegible] in suo vigore cum moribus utentium approbantur. Nam firmari non est [illegible] fieri vel constitui, sed idem valet ac stabiliri ac roborari [illegible] [illegible] ut [illegible]; [illegible] mores autem utentium leges [illegible] [illegible] et [illegible] sic [illegible], ut [illegible] [illegible] [illegible] [illegible]. Hunc sensum confirmant [illegible] [illegible] [illegible] sunt [illegible] [illegible] utentium [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible], ut [illegible] [illegible] leges [illegible].

[illegible] verba [illegible] [illegible] [illegible] transactionem [illegible] [illegible] [illegible] [illegible], [illegible] consuetudo utentium [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] sint mutandæ [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] justi [illegible] [illegible] nem.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] leges [illegible]

[illegible] tacere, alias de iudicio populi [illegible]; [illegible] valen- [illegible] [illegible] incipiat [illegible] ment [illegible] a Populo [illegible]. [illegible] [illegible], [illegible] aliquo [illegible] sev [illegible] vel [illegible] con- suetudinem [illegible], vel obligare desiit, ut ergo [illegible] [illegible] subditos obligatos oportet, [illegible] abrogetur, neq. in desuetudi- nem [illegible], sed [illegible] populi [illegible]

[illegible] modi sunt, quibus contingit [illegible] [illegible], ut [illegible] [illegible] vel maior pars populi, vel [illegible] aliorum [illegible] [illegible] aut verbo [illegible] aut aliam [illegible] [illegible]. [illegible] [illegible] [illegible], tum in [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] a [illegible] [illegible] [illegible] improbatur [illegible] tacite [illegible] et [illegible]. [illegible] [illegible] et [illegible], [illegible] maior [illegible] [illegible].

Queritur quando, utrum [illegible], qui [illegible] legi [illegible] [illegible] agere.

R. [illegible] non licet subdito agere contra verba legis cum lex sit regula [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] licet, [illegible] permittit [illegible] casu [illegible] licet [illegible] [illegible] [illegible], in quo [illegible] [illegible], [illegible] ut [illegible] [illegible] com- [illegible] [illegible] [illegible], si [illegible] [illegible] [illegible] [illegible], [illegible]. ergo in tali casu licet [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible] [illegible] legi bono communi, seu publico repugnat: [illegible]

[illegible]

[illegible] consulto [illegible]

[illegible]

[illegible] quando [illegible]

[illegible]

[illegible] tantam [illegible]

[illegible]

[illegible]

[illegible] satis [illegible] quod legislator

[illegible] et [illegible] vellet [illegible] habet [illegible]

interam [illegible] presumptam, perfectis [illegible] legis, et

[illegible] separatam et [illegible] ut [illegible]

l. 2 § 96 art. 6 [illegible].

[illegible] quarto [illegible]

[illegible] contra [illegible]

[illegible]

[illegible]

[illegible]

[illegible] intentum; sed [illegible] nihil recta rationi repugnans [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] quo ratio legis in particulari cessat [illegible]

[illegible] cessat obligatio legis [illegible] et aliqua [illegible] [illegible] [illegible] [illegible] communem [illegible] [illegible] [illegible] [illegible] ut leges communiter [illegible] ad [illegible] [illegible] quasi [illegible] ad [illegible] [illegible] [illegible] sanctione [illegible] [illegible] in casu [illegible] legis cessat negative et in casu [illegible] [illegible] [illegible] vere quasi instituta ad carnis maceratione et ad [illegible] personas [illegible] quisquam erat vere maceratus [illegible] [illegible] [illegible] [illegible] [illegible] metas [illegible] [illegible] obligatus [illegible] servandum jejunium.

[illegible] secundo [illegible] [illegible] legis [illegible] in communi [illegible] [illegible] negative, ita ut lex vel communiter [illegible] nocua communi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] statim [illegible] lex [illegible] [illegible] [illegible] [illegible] [illegible] nocua [illegible] [illegible] [illegible] ad commune bonum [illegible] [illegible] [illegible] [illegible] vincatur [illegible] [illegible] manet et obligat in [illegible] [illegible] [illegible] [illegible] [illegible] obligat [illegible] lex [illegible] bonum commune.

DISP. IV.

De mutatione legum, earumque [illegible] et interpretatione.

Legum mutatio [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad tempus idum [illegible] statutum, quo elapso [illegible] [illegible] [illegible] [illegible] contrariam consuetudinem, [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] novam legem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in casu [illegible] vel [illegible] [illegible]

[illegible] et [illegible] et [illegible]. [illegible]
[illegible] caret [illegible]
[illegible] communi [illegible]
[illegible] ab eo, qui [illegible]
[illegible] cum [illegible] cognitione [illegible]
[illegible] et [illegible]
[illegible] nam [illegible]
[illegible] in [illegible]
ut [illegible]

[illegible]
[illegible] interpretationem [illegible]
[illegible] ad [illegible] et [illegible]
[illegible]
[illegible]

CAP. II.

De [illegible]

Leges quae naturales et [illegible]
[illegible] humanae [illegible]
[illegible]
[illegible]
[illegible] statuta [illegible]
[illegible] vero [illegible]
[illegible] et [illegible] communi [illegible]
[illegible] statuti [illegible] statuta [illegible]
[illegible]
[illegible]

[illegible] erat [illegible] et [illegible] ut [illegible]

[illegible] Addunt [illegible]

è vera [illegible] utilitati [illegible]

recte lex [illegible], quas a concedimus, ut [illegible]

[illegible] cauta [illegible]

[illegible] assumat ad Magistratum [illegible] recte.

[illegible] Magistratum curandi. Unde merito

[illegible] 16: [illegible] autore [illegible]

[illegible] utilitate: [illegible] et necessitate [illegible]

[illegible] alius [illegible]

[illegible] alius occasuit.

Conclusio. leges [illegible] mutandas [illegible] occurrat. [illegible] 2. q. 97 art. 2.

Prob. [illegible] mutatio [illegible]

[illegible] mutat [illegible]

[illegible] valet [illegible]

[illegible] mutatio [illegible]

[illegible] mutatio [illegible]

[illegible] utilitate [illegible]

[illegible]

[illegible]

[illegible] occurrat [illegible]

[illegible]

[illegible]

[illegible]

[illegible] mutandas [illegible]

[illegible]

[illegible] curandi. [illegible]

[illegible] in [illegible] [illegible] [illegible]

[illegible] caelitas conigas [illegible]

[illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

CAP. II.

[illegible]

[illegible] ut [illegible]

[illegible]

[illegible]

eas utrisque [illegible] dispensatione legum [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] observatione [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible].

Quaeres secundo, quae causa requiratur ad dispensationem in aliqua lege faciendam?

R.º certum est requiri aliquam causam [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in dispensatione aut [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] ad [illegible] bonum, [illegible] [illegible] [illegible] rationem dispensandi [illegible] [illegible] sine dubio [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible] [illegible] dispensationes, ubi vel magna utilitas vel necessitas [illegible] ad dispensandum.

[illegible], quae vel qualis causa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible], et [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible], quae [illegible] [illegible] [illegible] [illegible] authoritate sufficiens obligationem legis tollere; [illegible] [illegible] [illegible] [illegible] omnis dispensatione [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible] causa justa [illegible] consistit in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] impositum remittere quandam partem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] aliquando fiat commutatio, [illegible] [illegible].

Quaeres tertio, quaenam possint in lege dispensare?

Certum in lege naturali, vel positiva Divina neminem posse dispensare [illegible] [illegible] Pontificem, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 4 [illegible] 13.

[illegible] [illegible] legislator [illegible] [illegible] in omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

F

[illegible] rerum qui sunt [illegible] in [illegible] ordinis [illegible] separationum. Item [illegible] in casu aliquo [illegible] dispensare. Secundo ad quibus et inferior, item et [illegible] qui [illegible] et [illegible] inferiorum [illegible] vel utrague ac etiam in illis dispensare.

Hinc Summus Pont. et dispensare in [illegible], quae sunt [illegible] canonici in [illegible] suorum [illegible], in decretis Conciliorum generalium multo magis in [illegible] nationalium, provincialium et diocesanorum.

[illegible] secundo inferiores non possunt ordinarie dispensare in lege sui superioris, sed tantum in quibusdam casibus illis [illegible] vel [illegible] sive aliter inferiori [illegible] dispensationem [illegible] superioris [illegible] non consentiente. [illegible] in casibus [illegible] dispensare [illegible] in [illegible] Romani de electione [illegible] ~~[illegible]~~ dispensari [illegible] inferiori [illegible] etiam [illegible] vel [illegible] secundum [illegible] non posse dispensare. [illegible]

Primus [illegible] ipsum ius vel [illegible] conditori [illegible] concedit [illegible] 24 cap. [illegible] concil. Trid. [illegible] in [illegible] et [illegible] [illegible] Secundus [illegible] [illegible] dispensare [illegible] canvam [illegible]

[illegible] Tertius est quando [illegible] vel [illegible] [illegible] cunt [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] vel in [illegible] [illegible] [illegible] [illegible] [illegible] summum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nec [illegible] [illegible] [illegible]. [illegible] sive propter [illegible] sive propter [illegible] [illegible] in [illegible] sive propter [illegible] [illegible] [illegible]. Quintus est quando [illegible], an in casu occurrente [illegible] sit dispensatio.

Quaeres quarto an Superior sine legitima causa dispensans [illegible] peccat mortaliter?

[illegible] Navarrus, Tamburinus, Salas, Reginaldus, et alii [illegible], [illegible] in suas lege dispensantem sine causa [illegible] peccare [illegible] [illegible] scandalum [illegible] et damnum cuiusvis alterius [illegible] [illegible] [illegible] [illegible] est in materia gravi peccatum [illegible] genere [illegible] [illegible] sit si vel [illegible] in suas vel [illegible] aliquis in aliquas lege dispensat [illegible]. [illegible]. [illegible] si sine causa dispensat et cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vacet, vel cum quovis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] iustitiam tenetur [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortale [illegible] [illegible] [illegible] cum [illegible] iustitiae sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] iustitiae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dispensatio [illegible] [illegible] [illegible] bono communi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] 2255 [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] sine causa [illegible] [illegible]

gravis peccatum [illegible] causa [illegible] quo[d] [illegible];

Quaeres quinto an peccent qui sine rationabili causa dispensationem petunt.

Respondeo [illegible] circa dispensationes [illegible] causa [illegible] qui dispensationem sine causa [illegible] Sanchez [illegible] aliqui [illegible] dispensationem petat, et [illegible] graviter [illegible] magni momenti [illegible] communi [illegible] causa, et [illegible] causa peccati dispensantis vel saltem ei cooperatur [illegible] sine causa dispensatio [illegible] super [illegible] super [illegible] peccat [illegible] talis dispensatio [illegible] dispensatio sed dissipatio [illegible] dispensatum [illegible] formatur suo tali.

Si [illegible]

[illegible]

[illegible] in uno subiecto [illegible] nequeunt [illegible] Canonicas [illegible]. [illegible] vitas puro hujus peccati, seu mali, vel praecepti in quo [illegible] [illegible] conformare, magnitudine potestas [illegible]

Quaeres tertio, an cessante causa dispensationis, [illegible] dispensatio cessat?

Resp. 1º, dispensationem a causa existente legitima, et ea causa perseverante, [illegible] ad effectum vel simpliciter irrevocabilem, vel qui non potest commode revocari quamvis postea cesset causa dispensationis, non cessat dispensatio: [illegible] valet valide, et omnes effectus [illegible] [illegible] [illegible] [illegible] est dispensatio [illegible] [illegible] matrimonium [illegible], illud [illegible] [illegible] [illegible], et dispensatio, et validum matrimonium manet [illegible] [illegible] [illegible] sive an hereditate sibi obtingente [illegible] [illegible] [illegible] dispensatum [illegible] [illegible] de facto [illegible] [illegible] cum [illegible] non [illegible] [illegible] beneficium illud retinere [illegible] dispensatum, [illegible] [illegible] [illegible], et [illegible] [illegible] et postea cessat causa dispensationis, et reliquas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible]

2º se [illegible] an causa [illegible] [illegible] [illegible] et [illegible] [illegible] sortiatur ultimum effectum sive [illegible] dispensatione [illegible], is, cum quo dispensatum [illegible] dispensatio non cessat, [illegible] nov dispensationem [illegible] [illegible] [illegible] vinculum [illegible] ita ut [illegible] [illegible] cum quo est dispensatum: quamvis autem [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] factae; [illegible] [illegible] qui [illegible] [illegible]

[illegible] quo tali [illegible]. Id est [illegible] antea [illegible] fuerat [illegible]. Ergo dispensatio [illegible] in suo vigore [illegible] à illa [illegible].

Dices: Dispensatio [illegible] non [illegible] cessat [illegible] ergo &c.

[illegible] istam conditionem [illegible] ordinarie [illegible], vel cum [illegible] dispensatio [illegible] vel [illegible] que fit [illegible] si [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] dispensationem [illegible] reddatur [illegible] [illegible] [illegible]

CAP. III.

De [illegible] interpretatione

Interpretatio legis [illegible] [illegible] [illegible] [illegible] vel ab ipso Legislatore, vel ab ejus [illegible] vel à [illegible] superiorem [illegible]. [illegible] interpretatio [illegible] sit ab [illegible] obligat [illegible] obligatoriae [illegible] [illegible] [illegible] verborum ejus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] superior [illegible] [illegible] inferior [illegible] [illegible] superioris interpretationi.

Interpretatio usualis ē, que est [illegible] re-
[illegible] interpretatio superiora consuetudinis sequimur [illegible]
[illegible] efficaciam quantam [illegible] ē legis inter [illegible]
[illegible] cum dicitur [illegible] cons-
[illegible] et lege. Si interpretatio digeri[illegible] de le[illegible] consuetudo ē
optima legum interpretes.

Interpretatio doctrinalis ē [illegible] non vim legis habens, et [illegible]
[illegible] competit [illegible]

[illegible] legis [illegible] verba [illegible]
[illegible] conceditur [illegible] si in aliquam [illegible]
potius legislatoris attendi debet quam sonus verborum. Unde leges ille
[illegible] digestis [illegible] Scire leges non hoc ē earum verba
tenere sed vim ac potestatem: et regula 88 [illegible] in [illegible]
[illegible] committit in legem, qui legis verba complectens contra
legis nititur voluntatem. Mens enim legis seu legislatoris colligenda
tum ex [illegible] legis tum ex circumstantiis [illegible]
[illegible] que ē [illegible] legis. unde [illegible] intelligentia de vero [illegible]
significatione [illegible] intelligendi [illegible]
cedit, quia non [illegible] sermo subiicitur

[illegible] verba sunt intelligenda [illegible]
nisi aliud [illegible] subiecta [illegible]
[illegible] verba [illegible] in propria significatione [illegible]
[illegible] in legibus [illegible] interpretatio [illegible]
[illegible] quo vero [illegible]
[illegible]
[illegible] verba [illegible]
[illegible] usualis, quam ha-
bent verba ex alicuius populi usu: attendendum ē quo [illegible]
[illegible]

[illegible] vestringendas [illegible] civile [illegible]

[illegible]

aut inquisitas in [illegible] [illegible]

[illegible]

ad [illegible]

[illegible]

[illegible] casum [illegible]

[illegible]

[illegible] ... mente dogmatum, qui debeant inventorem [illegible] ... rionem legis; ex solo autem similitudine [illegible] ... talis [illegible] ... alio, sive quod non vult, sive quod non explicet [illegible]

[illegible] quomodo [illegible] ... [illegible] ... aliquam particularem ex mente [illegible] ... [illegible]

[illegible]

[illegible] significans.

Ex quo habes, duos [illegible] ... particularis [illegible] ... superioris voluntate [illegible] ... ad ipsum recurrere, hinc [illegible] ... explicare [illegible] ... [illegible] qualis sit [illegible]

DISP.^A V.^A

De [illegible], Privilegiis et [illegible]

Consuet[udine] [illegible] ... ad [illegible] constitutio[nem]

[illegible] jus [illegible] alia [illegible], et aliud [illegible]
ut ait [illegible] in [illegible] 3 [illegible] quovis [illegible]
facere vel non facere in nobis [illegible] juris [illegible]
[illegible] et continuatis [illegible] actum [illegible]
jus quoddam [illegible] institutum [illegible]
[illegible] capite [illegible]

Privilegium [illegible] ab eadem [illegible] in cap. 3 [illegible] ges [illegible] quasi privatas leges [illegible] privilegium, vel [illegible] in [illegible] privata [illegible] eximat a jure communi, sive sit collegium, sive specialis persona. [illegible] inter [illegible] ac [illegible] in [illegible] vel [illegible] ad breve tempus pro [illegible] quam [illegible] dispensatio [illegible] in [illegible] Privilegium vero [illegible] vel [illegible] vel [illegible] diuturnum, nec [illegible] unum, vel [illegible] actum [illegible] privatam, quia per [illegible] quasi privatam legem [illegible] voluerit, sublato [illegible] scandalo.

Reservata sunt [illegible] a summo Pont. vel a Principe [illegible] [illegible] vel [illegible]

CAP. II.

De Consuetudine

[illegible] quae sub hoc cap. [illegible] sunt, [illegible]

consuetudinem in genere divisa in consuetudinem quae est praeter legem, praeter legem et contra legem. Praeter legem non facit novum jus, sed legem stabilitam confirmat quoque dubitates interpretatur. Consuetudo quae est praeter legem, habet locum in rebus quae nulla lege imperatae, vel vetitae sunt, sive [illegible] vim legis habere et novum jus constituere. Tertia quae est contra legem quando habet conditiones requisitas, et veterem legem abrogare, et haec consuetudo desuetudo potest dici, quae duplex est, negativa una, et altera positiva seu contraria. Desuetudo negativa consistit in [illegible] non observatione legis absque ullo [illegible] contumaci per actus contrarios; contraria vero est, quae imposita legi per actus contrarios [illegible] consuetudinis nulla, et circa controversias [illegible] nihil aliud sit, quam observatio legis jam factae. De alia, et tertia quaeritur

Concl. II Consuetudo [illegible] legem [illegible] communitatem obligandi [illegible] quam lege scripta. Ita S. Tho: 1.2 q. 97 art. 3, et definitum in jure canon. cap. [illegible] cap. cum consuetudinis [illegible] tanto titulo de consuetudine, et in [illegible] eodem titulo [illegible] sententia communis.

Probatur quia in consuetudinem concurrunt omnes conditiones [illegible] legem requisitae, et ex [illegible] multitudinis [illegible] majestas vel [illegible] seu Regis [illegible] ab quo gubernatur [illegible] mos populi vel instituta majorum pro lege tenenda sunt [illegible] in his rebus de quibus [illegible] consuetudo populi Dei, et instituta majorum pro lege tenenda sunt [illegible] praevaricatores [illegible]

[illegible] [illegible] consuetudinem [illegible] [illegible]

Si quis vero contineat [illegible] [illegible] quod [illegible] consuetudine [illegible] [illegible] veram esse consuetudinem, [illegible] [illegible] [illegible] [illegible] [illegible] conditiones requisitas omnes simul et copulative [illegible] [illegible] utilis bono communi saltem [illegible] [illegible] in quo [illegible] consuetudo [illegible] [illegible] conformis. Secundo, ut fiant [illegible] actus et tam manifeste ut [illegible] notitiam populi deveniant. Tertio quod habeat tempus longum [illegible] [illegible] [illegible] regulas [illegible] [illegible] [illegible] [illegible] [illegible] requirit, [illegible] ex [illegible] [illegible] ut consuetudo [illegible] et [illegible] [illegible] [illegible] [illegible] consuetudo, [illegible] [illegible] [illegible] [illegible] annorum [illegible] ex [illegible] [illegible] [illegible] [illegible]. Quarto requiritur [illegible] [illegible] quod sit a superiore saltem tacite approbata a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] consensus. Si vero res [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] expressus, vel tacitus [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consensus [illegible] [illegible] [illegible] [illegible] consuetudinem [illegible] [illegible]. Quinto requiritur ut actus consuetudinis fiant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consuetudines sunt [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Conclusio III. [illegible] [illegible] [illegible] consuetudo [illegible] contra ius [illegible] et divinum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sed vel [illegible] vel [illegible] [illegible] [illegible] aliquas materias. [illegible].

Probatur cap. cum tanto de consuetudine [illegible] intel-
ligit ait Greg. IX [illegible] consuetudinem [illegible]
[illegible] consuetudine, quae licendo à [illegible] in [illegible]
[illegible], sive obligationes [illegible] Ratio è, quia [illegible], tam
[illegible] Divinas, positivas procedit a voluntate, et auctoritate Divina
atque contra voluntatem, et auctoritatem Divinam [illegible] consue-
tudo quaelibet, nec [illegible] lex, aut potestas [illegible] tales con-
suetudines [illegible] non excusant a peccato nec minuunt peccatum, ut
quibusdam videtur, [illegible] S. Antoninus [illegible] titulo [illegible] cap. unico § [illegible]
sed ordinarie illud augent, ratio [illegible] è, [illegible] S. [illegible], quia [illegible]
cum majori [illegible] voluntate et firmiori habitu malitiae peccatur.

Non obstat [illegible] in can. Denique dist. 4 [illegible]
[illegible], et vino usque ad medias noctes [illegible] quandam
[illegible] ante Quadragesimam, [illegible] cum a tali consuetudine non [illegible]
[illegible], [illegible] cum [illegible] sunt verba canonis), [illegible]
sunt [illegible] pejores evitare et a tali consuetudine [illegible]
ut [illegible] Salomon Qui multum mungit elicit sanguinem.

Non obstat, [illegible], [illegible] canon non intende-
[illegible] excusari a peccato sed [illegible] cum [illegible]
[illegible] ad vitandum majus scandalum [illegible]
[illegible] peccat ex ignorantia, vel [illegible] consue-
[illegible] et non excusatur a mortali, si [illegible] agit
[illegible] legem Dei vel [illegible], sed minuitur gravitas ejus
[illegible] Sanctus Antoninus.

Conclusio III. Consuetudo communis potest abrogare
[illegible] abrogare legem sive Ecclesiasticam sive Civilem, velut si [illegible]

vel a majori parte fiat contra rationem, et superior hoc non ignorans reg. curat, ut tales puniantur, vel ut jam in longum tempus tanto tempore, ut prudentum judicio hoc quod fuerat obligaverat, cessat, desque habere vim legis.

Dic. 3º cum S. Tho. 1. 2. q. 97 art. 3 ad 2: possibile est, ut consuetudo contra legem agere, et h. actus non erit malus, et cum tales casus multiplicantur propter aliquam mutationem hominum, tunc manifestatur per consuetudinem, quod lex ulterius non est utilis, sicut etiam manifestaretur si lex contraria verbo promulgaretur. Ergo etc. — Secundo ratione. Lex humana potest per aliquam legem abrogari; consuetudo autem habet vim legis, ergo potest et legem legem praecedentem abrogare et tollere illius obligationem.

Notandum vero diligenter est cum eodem S. Thoma non valere consuetudinem contra legem nisi utilem communitati, et [illegible] bonam, quam antea fuerat: si enim [illegible], manent [illegible] [illegible] quam ipsa lex utilis erat, non consuetudo legem sed lex consuetudinem vincit. Notandum etiam quod consuetudo non abrogat legem, quo usque [illegible] inductas fuit. [illegible] S. Cyprianus ep. ad Pomponium, consuetudo sine veritate vetustas erroris est.

Obiicies 1º cum consuetudinis [illegible] 12 [illegible] [illegible], [illegible] non [illegible] autoritas est [illegible] [illegible] valitura momento, ut aut rationem vincat, aut legem. Ergo etc. [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible] [illegible] [illegible] [illegible] nisi sit [illegible] ergo [illegible] legem amovere.

R.° o ratione significari consuetudinis quibus longius magnam vetustatem in loco ubi illa consuetudo vigat; et in tantum, ut [illegible] universaliter possit vincere legem generalem in loco, ubi [illegible] illius consuetudo, sed lex illa generalis vigat

Ad 2dum resp. negando cons. quamvis ex ratione sit rationabili [illegible] si 2dum eandem rationem consideretur, fieri non et ut lex et consuetudo lege contraria sit rationabilis; dico rationabilis 2dum diversas rationes: sicut et contingit quod hae opiniones contrariae sint quae probabiles propter alias et alias rationes quibus nituntur, etsi una sit minus probabilis. Ita in lege, et in consuetudine ipsi contraria accidit quod propter aliquas rationes lex sit rationabilis, nisi apparens ut servetur propter alias vero rationes consuetudo eque sit rationabilis, ac per consequens [illegible] ut vigeat, et observetur immo lex quae ab initio erat rationabilis [illegible] consuetudine fit irrationabilis aut minus rationabilis.

CAP. II.

De Privilegiis

Al[illegible] privilegium [illegible] praelatos et [illegible] Praelato [illegible] [illegible] conditiones et rationes [illegible] ad res [illegible] Dabitur [illegible] privilegium [illegible] solvendi decimas [illegible] [illegible] [illegible] regularium [illegible] [illegible] privilegium [illegible] quod [illegible] aliud [illegible] ordinem [illegible] [illegible] rationes [illegible] vel [illegible] [illegible] sunt privilegia, quae alicui [illegible] vel [illegible] vel alteri [illegible] [illegible] sunt quae statui Religiosorum, et [illegible] vel Episcopali dignitati conceduntur, [illegible] tandem [illegible] [illegible] [illegible] vel res privilegiatas [illegible] [illegible] [illegible] cognoscatur an privilegium [illegible] vel [illegible]

immediate conceditur [illegible] valde est, utrum dicenti [illegible] particularis menti, et perdurat conceditur [illegible] ut honoretur [illegible] quam [illegible] si ut honoretur [illegible] reale est; si vero [illegible] particularis menti [illegible], personale est.

Privilegium personale [illegible] Canonistas [illegible] vocant singulariter personale quod uni tantum [illegible] conceditur, [illegible] per accidens [illegible] privilegio [illegible] ut dum alicui dicitur privilegium [illegible] suo tempore generalis [illegible] tota ejus familia propter [illegible] eodem gaudeat privilegio. Secundum privilegium personale [illegible] communiter personale vocant, quod certo [illegible] generi conceditur ut sunt privilegia [illegible], [illegible] etc. Tertium est quod corporale privilegium vocant, quod corpori seu communitati conceditur. Advertant autem Canonistae [illegible] duas [illegible] privilegiorum, scilicet personale et corporale, teneri [illegible] quod [illegible] privilegii realis, unde mixta vocantur, quia [illegible] facto in [illegible] personae [illegible] [illegible].

Privilegia [illegible] dividuntur in privilegia contra jus et privilegia praeter jus. [illegible] consistit quod privilegia contra jus stricte et rigorose interpretanda [illegible], quia odiosa sunt; licet ex respectu personae cui conceduntur favorabilia sint, respectu communitatis ejus bonum personae bono [illegible] censeri debent, quatenus a jure communi [illegible] majoris [illegible] omnibus communia. Privilegia vero, quae sunt extra jus [illegible] [illegible] [illegible].

olim de verborum signif. ratio est quia Principem decet esse magnificum et liberalem, facta cum interpretatione sunt privilegia in favorem causae publicae, piae et [illegible], licet quamvis sint [illegible] communes ius sicut sunt Ecclesiarum immunitates, licet ex religionum [illegible] [illegible] quam saeculari [illegible] aeque privilegia omnia de re [illegible], et contra ius commune [illegible] late interpretationi esse, si non sint poenalia, vel importunitatibus obtenta sed motu proprio, et liberalitate Principis concessa. Hoc intelligendum nisi privilegium in alterius praejudicium cedat, cujusmodi exceptiones a jurisdictione Ordinariorum.

Dividitur omne privilegium in affirmativum et negativum. Affirmativum, quod datur ad aliquid faciendum, ut ad confessiones audiendas; negativum quod datur ad eximendum aliquem ab onere communi, quales sunt Clericorum exemptiones.

Hic dubia tria sunt, de quibus habendus est sermo, primo a quo, et cui concedendum sit privilegium. secundo de causis, seu [illegible] privilegii. Tertio quae ratione privilegium sit interpretandum. Quod [illegible] spectat ad primum

Dico privilegium a Principe seu Legisl. concedendum. Ratio est, quia privilegium, cum sit sub genere legis ab illo tantum concedi, et qui potest leges condere; deinde quia privilegium concessum quod est contra jus est quaedam permanens legis dispensatio, quae a nullo alio concedi potest quam ab ipso Legisl. seu successore in sede, et potestate, aut ab illius superiore, si aliquis sit. Praeterea ius tales privilegia concedere, cogere, vel cogere et alio per modum legis, ne usum impediant privilegii, quod est importare jurisdictionem seu superioritatem propriam Legislatoris.

Dicere oportet illi et soli, qui potestatem habent legislativam [illegible] privilegia concedere, et quidem circa materiam sibi subjectam

et in eo Principe, seu in eo territorio, in [illegible] possunt leges condere [illegible] et Principes quidem concedunt privilegium alicui [illegible] [illegible], nempe deferendi arma, vel extrahendi frumentum, et alias merces e territorio, et hic [illegible] frui tali privilegio si in territorio illius Principis concedentis, in quo [illegible] ut ita dicam transeuntes subditi ejusdem Principis.

Dico [illegible] spectat ad 2dum, [illegible] de privilegiorum interpretatione eadem cum proportione modo loquendum ē, ac de interpretatione legis, cum privilegium sit lex quaedam privata. Quando itaq. verba sunt obscura, et ambigua, tunc videndum ē an privilegium sit favorabile, vel odiosum; si [illegible] sit favorabile [illegible] quae supra diximus tunc late ē interpretandum, [illegible] judicatum fuerit, servata verborum proprietate [illegible] privilegium sit favorabile late ē interpretandum [illegible] olim [illegible] verborum [illegible] si privilegium cadat in [illegible] tertii tanquam odiosum [illegible] stricte, et strictissime interpretatur.

Quaeritur [illegible] multo plures [illegible] [illegible] [illegible] [illegible] personale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] simul cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] privilegium [illegible] [illegible] [illegible] res [illegible] cum [illegible], vel [illegible] privilegii.

proma usq extra talem locum latii n̄ redirent sup̄ea [illegible] verbi locus refendatur, eos vero quorum usq extra tal. [illegible] locum vadunt, nec cessant, nec suspenduntur, sed suo in vigore remanent, sic Episcopi, quorum Episcopatus ab Hereticis et infidelibus occupantur gaudent munijs Episcoporum extra eorum dioecesim exercendum: privilegia vero propria Ecclesiarum, ubi damnificentur [illegible] et reviviscunt si illa reddiscentur

Dico secundo si privilegium sit conditionale conventionale vel temporale ablata conditione mutata conventione, vel mutato tempore sub quo et cum quo datum erat, desinit id sicuti [illegible] temporale officium exp̄ irato vel, ita conventionale conventione conditionale conditioni temporale [illegible] officium et [illegible] [illegible] sublato enim cessante causa et cessant ea quae in ea fundantur et principali ablato, recessa et sufficienter [illegible]

Dico tertio privilegium absolute concessum n̄ finitur nec cessat morte concedentis, vel gratia absolute concessa censetur quae remansit ex eo [illegible] super gratia de officio delegati in sexto [illegible] rei [illegible] et super gratia [illegible] ab [illegible] cede [illegible] executores [illegible] [illegible]. quam sive concessionis et sicut illa gratia (licet nondum sit in ejus executionem revocatum) morte n̄ [illegible] [illegible] [illegible] nec [illegible] in ea integras pervenit executoribus data potestas, quam valuit

quae vero accessoriam [illegible] [illegible] conjunct [illegible] considerandae hic sunt clausulae in gratia concessionis inventis an durat. [illegible] ad beneplacitum nostrum, usq ad beneplacitum, [illegible] fructus [illegible] nostra [illegible] [illegible] [illegible] et [illegible] [illegible] beneplacitum nostrum [illegible] et [illegible] gratia cum tali clausulas concessas [illegible] facto finitur, et cessat per mortem concedentis ut expresse [illegible] [illegible] in cap. si gratiose quinto de rescriptis in sexto quia per mortem concedentis extinguitur [illegible] [illegible]

[illegible] dicitur [illegible] sequitur [illegible]
[illegible] non [illegible] [illegible] et gratiam [illegible]
[illegible] [illegible] [illegible] peccatore [illegible]
et [illegible] dicto [illegible] [illegible] [illegible]
[illegible] gratiam [illegible] [illegible] [illegible]
[illegible] [illegible] a peccatore [illegible] [illegible]
[illegible] [illegible] [illegible] gratiam [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] continuationem et [illegible] [illegible] in [illegible]
privilegii [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] gratiam [illegible]
nec [illegible] [illegible] [illegible] [illegible] revocatione [illegible]
[illegible] positum.

Dico quarto [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] injusta
[illegible] cum [illegible] contra [illegible] [illegible]
[illegible] communis [illegible] commune [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]

Dico quinto [illegible] privilegium [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] aut [illegible] contrarium [illegible]
[illegible] affirmativum aut negativum [illegible]

[illegible] ... alium [illegible] privilegia [illegible] ... Decanij [illegible] presentes vel [illegible] ... quam [illegible] exemplorum [illegible] ... contraventioni [illegible] ... illas [illegible], vel jussu ab ordinario, a quo [illegible] privilegio exemptus, ejus [illegible] jurisdictioni [illegible] ... et cum protestatione salvi sui privilegij [illegible] ... Quod [illegible] requirantur actus contraventionis ut privilegium [illegible] consuetudo [illegible].

Dico [illegible], privilegium per abusum [illegible] ... utitur privilegio vel ad malum finem, [illegible] ... et ultra id [illegible] concessum [illegible], nam privilegium [illegible] amittit, qui [illegible] ... [illegible] 74.

CAP. ULT.

De Rescriptis

[illegible] ... [illegible] quaedam justitiae. Rescripta [illegible] vocantur [illegible] ... quandam gratiae concessionem consistunt. Rescripta [illegible] ... alicui [illegible] conceduntur, ut negotium [illegible] ... [illegible]

[illegible] rescripta [illegible] ... concessa, alia vero [illegible] et [illegible] ... [illegible] subreptio, vel obreptio [illegible] ... verba [illegible] alias [illegible] synonima sunt et idem [illegible] ... [illegible]

[illegible] requirat in supplicatione commendationem et obtentu [illegible] [illegible] importat

Quando in supplicationibus Pontifici vel Principi [illegible] [illegible] exponit [illegible] causa ad obtinendum rescriptum [illegible] [illegible] [illegible] vel impulsivas [illegible] quae inducunt Principem [illegible] ad concedendum facilius rescriptum, quamvis [illegible] [illegible] [illegible] ne concederet. Aliquando [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] sunt causae [illegible] [illegible] ita ut [illegible] [illegible] [illegible] vel Pontifex gratiam [illegible] nullo modo concederet [illegible] ergo in [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible] causa finalis, quam [illegible] [illegible], seu impulsivas. [illegible] [illegible] causa finalis, [illegible] [illegible] in supplicatione [illegible] [illegible] quae [illegible] Princeps nullo modo gratiam concessisset, [illegible] [illegible] [illegible] [illegible] impulsivas [illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] allegatur [illegible] falsa quae facilius obtinere rescriptum [illegible] [illegible] illa [illegible] [illegible] [illegible] sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] finalis, [illegible] allegatur [illegible] [illegible] [illegible] Princeps gratiam concederet, [illegible] veritate cognita [illegible]

Quando subreptiones vel obreptiones fiunt [illegible] [illegible] malitiam et fraudem, vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in ipso [illegible], et [illegible] [illegible] [illegible] in solo Sollicitatore vel Banano

[illegible] [illegible] sunt [illegible] rationes in supplicatione [illegible] [illegible] concedi vel [illegible] [illegible] illas rationes [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] et alternativae [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

sit subreptio, vel obreptio in supplicatione, et narrationes rescripti [illegible]
[illegible] et malitiam, [illegible] ad interpretandam [illegible]
[illegible] facta fuerit [illegible]
impulsivae, immo si rescriptum sive iustitiae, sive gratiae plura
capita contineret et solum subreptio facta [illegible]
[illegible] rescriptum invalidum fore [illegible]
[illegible] in [illegible] subreptio vel obreptio
facta fuerit [illegible] in causa
[illegible] impulsiva et ideo invalidatur rescriptum. Ut si plura
capita contineat valebit quoad omnia, si subreptio vel obreptio
[illegible] cadat in parte [illegible] solum impulsiva. Si vero [illegible] cadat
[illegible] parte [illegible] finalis vel conditionis [illegible]
[illegible] invalidabit si facta sit [illegible] partes [illegible]
[illegible] partem solum [illegible] illam [illegible].

Praeterea [illegible]
[illegible] super litteris [illegible] rescriptis vel [illegible]
eos, qui [illegible] vel malitiam, et illos, qui [illegible]
vel [illegible] litteras a nobis impetrant [illegible]
[illegible] ut [illegible] qui [illegible]
[illegible], vel [illegible] in [illegible], [illegible]
[illegible] litteris [illegible] ita [illegible]
postquam super hoc factae fuerint [illegible]
[illegible] aliis, qui [illegible] litteras impetrant [illegible]
[illegible], quae [illegible] suggesta fuerit vel [illegible].
[illegible] talis [illegible], vel [illegible]
[illegible] vel [illegible] saltem in forma communi)
litteras [illegible], [illegible] in [illegible]
[illegible] in causa [illegible] si vero [illegible]

expressionem vel supplicationem cum voratis [illegible], unde [illegible] ... quae tacita vel expressa [illegible] nullas [illegible] ... a [illegible] [illegible] illarum [illegible] ... [illegible] ... [illegible]

[illegible] cum Santorgio, et Germano, [illegible] ... [illegible]

[illegible] ... [illegible] in ... [illegible] ... [illegible] ... exceptionem: [illegible] ... [illegible]

F[illegible] Trocinius De L[illegible]

Die 8 [illegible] ... [illegible] 27[illegible]

TRACTATUS
DE
ACTIBUS HUMANIS.

Diu mecum multumque mecum cogitavi et via quadam [illegible] tractatum de actibus humanis darem, sed cum [illegible] quae omnes [illegible] con- traxerunt, nec diligentiam docentes [illegible] nullius [illegible] [illegible] via, quam [illegible] proposito [illegible] vobis [illegible] immortalitatis [illegible] [illegible] Clemens VIII [illegible] VI Paulus V [illegible] V [illegible] VII [illegible] confirmatum ab [illegible] [illegible] [illegible] humanorum [illegible] actiones [illegible] quae sunt [illegible] creaturis in hoc [illegible] dominus [illegible] illae actiones vocantur [illegible] dominus [illegible] dominus per rationem et voluntatem. Illae ergo actiones [illegible] dicuntur, quae [illegible] voluntate deliberata [illegible] actiones dicuntur humanae. [illegible] duas conditiones requiri [illegible] humanae [illegible] voluntariae [illegible]. Secundo [illegible] in suis [illegible] actiones [illegible] objecto et [illegible] [illegible] actione [illegible] con-

sistit in sua specie, sed aliquid addunt ~~[illegible]~~ quae dicuntur eorum accidentia quaedam, et hujusmodi sunt circumstantiae, de quibus [illegible] vero quaestione [illegible] actionem moralem esse bonam et malam ex fine clare demonstrat. Sequentibus vero quaestionibus aliquas [illegible] quae ad actus internos vel externos spectant. Unusquisque aut[em] scit duas esse regulas morum, seu duas regulas voluntatis [illegible] dicat; unam, intrinsecam, proximam, et homogeneam, nimirum ipsam rationem. aliam vero esse regulam, scilicet legem aeternam quae quasi ratio Dei.

[illegible] ego fallor statum illum [illegible] exordium viam hanc ostendunt, quoniam si actus humani secundum [illegible] considerantur, debent esse voluntarii, et liberi in prima disp. de voluntario, et [illegible] generum esse [illegible] ad suum objectum, circumstantias, et finem in suis speciebus considerari requiruntur. in secunda disp. de objecto, circumstantiis, et fine tractandum est. Si vero eos ad duas regulas comparemus, regulae debent innotescere, modusque quo faciunt actus bonos vel malos [illegible], actus de [illegible] tia. Placuit addere [illegible] quaestionem et [illegible] (tum [illegible] actus [illegible]). Ut ergo a prima ordiamur [illegible]

DISP. I.

DE

Voluntario, et Involuntario.

Voluntarium communiter definitur [illegible], cujus principium in agente, cognoscente singula in quibus est actus [illegible] principium est [illegible] agente [illegible], [illegible] [illegible] voluntatis [illegible] [illegible] ut est amor Dei in [illegible] seu conditionis, ut est [illegible] amor in [illegible]

in statu considerato amor ille oritur a principio intrinseco, hoc est a voluntate relucente cognitione objecti amati. [illegible] ille aptari potest voluntario Divino, quoniam cum hoc nostro nostrum modum concipiendi procedit per identitatem a Divina voluntate praelucente Divini intellectus cognitione. Non est enim necessarium, ut voluntarium procedat positive a voluntate; sufficit ut procedat etiam omissive seu negative. Deinde removendum particulas voluntarium dictat ad omne eo, quod non est, aut saltem non est adeo rigide voluntarium ac verum, quippe cum a violento patiente ad extrinseco nullam vim conferente patiuntur; ideo a ratione voluntarii [illegible] ratione a principio intrinseco, ut nutritio, digestio, corporum gravium [illegible] in cognitione ullo [illegible]. [illegible] voluntarium imperfecto, seu metaphorico, ut sunt operationes brutorum, quae non procedunt sub cognitione formali finis, sed [illegible] et [illegible] [illegible]. Quarto removentur etiam a ratione perfecta voluntarii motus primo primi, quorum nomine veniunt eae primae tendentiae quae in [illegible] subito antevertunt omnem rationis advertentiam.

Dicitur secundo sicuti singulas, in quibus actus, per quas [illegible] significatur objectum actus una cum suis circumstantiis et similiter actum non vel [illegible] nisi idem circumstantias cognitas [illegible] ignotas esse [illegible] involuntarium. Sic si occidit [illegible], quem [illegible] esse Sacerdotem [illegible] illi sibi voluntarium est in ratione homicidii, [illegible] in ratione sacrilegii.

[illegible] clarior voluntarii innotescit articulus [illegible] [illegible] est. Voluntarium quod procedit ab intrinseco principio, hoc est voluntate cum perfecta, seu formali cognitione finis, aliarumque circumstantiarum, quae ad actum pertinent.

Voluntarium dividitur in voluntarium directum, et indirectum, et interpretativum. Voluntarium directum seu expressum est quod [illegible]

expresse, et directe fertur in aliquam actionem, vel in aliquem effectum vel ut alij dicunt voluntarium directe [illegible] in se. Indirecte autem voluntarium est quod non est in se volitum sed [illegible] connexionem quam habet cum id quod est in se volitum, et appellatur autem voluntarium in causa. Et hoc duobus modis fieri potest 1o, quando quis voluntarie exercet actionem, ex qua scit vel suspicatur consequuturum effectum aliquem v.g. cum quis se inebriat sciens, vel suspicans in ebrietate sua [illegible] multos effectus malos. Hi effectus dicuntur indirecte voluntarii. 2o modo quando quis potest, et debet sua actione impedire aliquem effectum, et non impedit. Effectus non impediti dicuntur indirecte voliti, v.g. judex ex defectu officij sui scandala non impedit, ergo omnino illi imputantur ad culpam, talia [illegible] voluntaria illi esse indirecte censentur. Interpretativum voluntarium [illegible] volitum esse censetur, vel praesumitur

Secundo dividitur in perfectum, et imperfectum, [illegible] et denominativum, proprium, et alienum. [illegible] 2o quatenus procedit a voluntate, et supra dictum est [illegible] [illegible] voluntarium est, seu procedit ex plena voluntate [illegible] [illegible] [illegible] similiter imperfectum [illegible] 2o [illegible] [illegible] [illegible] [illegible] sicut evenit in [illegible] [illegible] voluntarium [illegible] ignorantia, vel ex metu, [illegible] aut metu, [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] sunt actus voluntatis [illegible] [illegible] est a voluntate procedit [illegible] [illegible] [illegible] sunt [illegible] actus [illegible] [illegible] potentiae [illegible] [illegible] voluntatis, [illegible] voluntarius [illegible]

mutationem. Ratio vero est illud, quod id quod agenti voluntate physice, aut moraliter, modo [illegible], quod in uno [illegible] alteri, tamen per eam nihil operanti imputatur: sic voluntas tutoris reputatur voluntas pupilli, et peccatum Adami [illegible] ipsi voluntarium voluntate propria, nobis autem aliena, scilicet Adami, qui constitutus fuit a Deo morale caput totius humani generis, et nostra voluntas translata fuit in ipsius voluntatem.

Tertio dividitur in voluntarium spontaneum, et liberum. Spontaneum simpliciter dicitur illud, quod [illegible] cum necessitate [illegible] [illegible] fit [illegible] cum amore et inclinatione, sic quilibet [illegible] spontanee [illegible] [illegible] ad illud [illegible] [illegible], quamvis necessaria inclinatione valeat; sic Beati in caelo Deum amant spontaneo amore suo [illegible] [illegible] et ardentissimo, quamvis non [illegible] [illegible] [illegible] [illegible] cum amore [illegible], sed cum voluntate faciunt [illegible]. Quod si velis spontaneum liberum vocare distinguas [illegible] in liberum [illegible], ut aiunt, quod a liberum [illegible] [illegible] complacentiae et liberum indifferentiae [illegible] [illegible] [illegible] [illegible] etiam [illegible] et violentum [illegible] [illegible] [illegible] [illegible].

[illegible] est opposita involuntariae, quae [illegible] ab [illegible] [illegible] [illegible] [illegible] servarit vel aliqua cognitione, et reflexione. [illegible] involuntarium [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] violentia, [illegible] [illegible], et ignorantia, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] sit [illegible] [illegible] [illegible] cum [illegible] [illegible] et [illegible] involuntarii [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] involuntarii [illegible] aliam [illegible] [illegible] [illegible] vel [illegible] vel [illegible]. Hinc [illegible] [illegible] [illegible] [illegible]

3º [illegible] n. 2. [illegible] cap. 24 duplex esse involuntarium ex violentia et ex ignorantia [illegible].

Hanc doctrinam ventilando [illegible] [illegible] [illegible] disputationem ascendamus [illegible] deinceps [illegible], [illegible] in voluntarii [illegible] [illegible] in [illegible] [illegible] [illegible] tamen de violentia et [illegible] [illegible] ab Angelico [illegible] in ordine [illegible] examinabitur.

CAP. I.

Quaestio violentia causa sit involuntarii

Violentia est vis ab extrinseco illata aliquem cogens ad aliquid agendum vel patiendum contra eius voluntatem, vel [illegible] inclinationem, et [illegible] definitur majoris vi impetus qui repelli non potest [illegible] [illegible] motus [illegible]. [illegible] violentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nihil conferente [illegible] [illegible] [illegible] vim passum. [illegible] [illegible] verba illa nihil conferente [illegible] accipienda negative, sed positive [illegible] virtute sua intrinseca [illegible] [illegible] [illegible] conferant [illegible] [illegible] [illegible] [illegible] actioni [illegible] [illegible] [illegible] [illegible] 2 de fide cap. 24 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] atque [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] constat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible].

Conclusio [illegible] [illegible] voluntati [illegible] violentiam in actibus [illegible] [illegible] [illegible], [illegible] vero in actibus imperatis seu [illegible] [illegible] [illegible] [illegible] utramque [illegible].

Probatur [illegible] [illegible] omnis actus a voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntas [illegible]

patet. nam voluntarium et violentum opponuntur [illegible] ... a voluntate est a principio intrinseco cum cognitione, nam voluntas est principium intrinsecum et sine cognitione [illegible] non est. Secundo violentum est illud quod est contra inclinationem eius, quod dicitur violentum pati; sed omnis actus a voluntate elicitus est secundum eius inclinationem, imo est quaedam inclinatio eius actualis, ergo nullus actus a voluntate elicitus est violentus.

Dices voluntas est necessitari a Deo ut patet in amore beatifico, ergo [illegible]. [illegible] tum ex natura rei, tum etiam quod voluntas ex natura sua inclinata est, ut libere operetur. Ergo cum necessitatur circa aliquod objectum movetur contra naturam suam inclinationem, et consequenter patitur violentiam. [illegible] Deus et voluntatem inclinatam in aliquod objectum per motionem efficacem inclinare. [illegible] ut si sit in eo odium Petri ponere eius amorem [illegible] illi infert violentiam.

R.° conc. ans. negatur cons. quod [illegible] est idem necessitari et cogi nam necessarium non opponitur voluntario: imo voluntarium [illegible] a necessario et libero, ubi iam ostensum est violentum vero cum [illegible] a principio extrinseco [illegible] opponitur voluntario. [illegible] licet voluntas in actu elicito [illegible] a Deo necessitata non [illegible] ab ipso cogi quod si cogeretur eo ipso vellet simul et non vellet [illegible] si cogitur, ergo invita vult, quod cogitur et volit. at vero eo ipso quod vult licet invitus vult ergo vult simul, et non vult. inde [illegible] cap. 3 [illegible] ... [illegible] velle [illegible] velle

Ad 2dum [illegible] o ans. nego cons., nam, ut ait [illegible] 16 22 de voluntate [illegible] voluntas immutatur in [illegible] qui in [illegible] quod, cum velle aliquid est [illegible]

» in illud consensu autem, vel vincit è contra inclinationem illius rei, quae
» cogitur. cum igitur Deus voluntatem immutat facit ut praecedenti
» inclinationi succedat alia inclinatio: ita quod ita alteratur, et jam non re-
» pugnat: unde illud quod Deus agit induit voluntatem non est contrarium in-
» clinationi jam cessanti, sed inclinationi quae prius inerat, unde non
violentia nec coactio. Quod autem concedimus, voluntatem cogi, non
negative, et prohibere ne actum suum exerceat: ut cum Deus
denegavit suum concursum: sed negamus eam positive cogi, vel
implicite ut actum edat contra suum absolutam, et efficacem
inclinationem.

Secunda pars conclusionis è manifesta, quod ligari [illegible]
[illegible]

[illegible]

[illegible] mulctatur [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] illa pecunie executionem [illegible]; [illegible] voluntas ejus [illegible] [illegible] corpori vis infertur. Hoc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

CAP. III.

An metus causset involuntarium.

Primi [illegible] malum esse [illegible] perturbationem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] et malas vel cum instant, vel cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lege [illegible] [illegible] [illegible] metus [illegible] [illegible] [illegible], metum [illegible] [illegible] vel futuri [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] metus cadens in constantem [illegible] metus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Secundo metus [illegible] ad actionem [illegible] [illegible] illum vel [illegible] [illegible] [illegible] non [illegible] actionem concomitatum [illegible] sed illi [illegible] [illegible] [illegible] [illegible] [illegible], eorum [illegible] professionem commi- [illegible] metus mortis, sed illius [illegible] [illegible] [illegible]; [illegible] ex timore sed amore [illegible] [illegible] supplicia. Causaliter autem [illegible] [illegible] timor, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] vel partialiter, vel [illegible] [illegible] [illegible], [illegible] [illegible] illo nullo modo [illegible] [illegible] [illegible].

vero, q[illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
impellitur.

[illegible] metus [illegible] [illegible] [illegible] [illegible]; metus [illegible] [illegible], quo voluntas [illegible] [illegible] causam metuendi [illegible] [illegible] [illegible] non ordinatur [illegible] causa ad bonum metuentis. [illegible] metus [illegible] [illegible] [illegible] aut [illegible] statuto in legum transgressores. [illegible] [illegible] [illegible] [illegible] voluntas non cupit [illegible], sed [illegible] [illegible] [illegible] causam metuendi, [illegible] [illegible] ordinatur in [illegible] [illegible] quam bonum metuentis. [illegible] metus naufragii quo mercatores [illegible] [illegible] ad merces in mare projiciendas.

Conclusio. Quae per metum videntur agi[illegible] mixta sunt ex voluntario et involuntario, dicunturque simpliciter voluntaria, [illegible] quid involuntaria; quae vero per metum [illegible] [illegible] fiunt, sunt simpliciter voluntaria.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae per metum aguntur mixta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] per metum agitur in [illegible] [illegible] [illegible] [illegible] voluntarium in casu [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] involuntaria sunt ex voluntario [illegible] [illegible] [illegible] [illegible] quid.

[illegible] [illegible] [illegible] subsistit [illegible] simpliciter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quod [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] merces [illegible] [illegible] in mare [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

vadit cum eam tempore facit aut patitur. Cum res sit simpliciter voluntas prout est realiter in circumstantiis subiectis in tantum eam ea [illegible] iacturam vult [illegible] mercator, quia [illegible] realiter in [illegible] [illegible] infortunii naufragium. In se autem considerata et [illegible] eripiuntur ab illo periculo praeciso per intellectum vult, vel [illegible] [illegible] conservare. sed quia [illegible] [illegible] non eximuntur ab illo periculo [illegible] earum conservatio simpliciter et absolute non est volita.

Et sane cum absolute voluntarium illud sit quod fit a principio interno cognoscente singularia, si quod fit ex metu fit a principio interno nempe a consensu voluntatis, et ex propria deliberatione [illegible] [illegible] [illegible] [illegible]
[illegible] metu [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod malo aliud illo maius hoc est volens, ut ex eo dicitur.

Revertor ad volim voluntarium simpliciter hoc loco non [illegible] [illegible] prout [illegible] [illegible] omnium [illegible] [illegible]
[illegible] prout [illegible] actus ex metu procedens absolute [illegible] [illegible] quae ratione est voluntarius simpliciter licet sit simul [illegible] et [illegible] [illegible].

Ex his patet veritas [illegible] [illegible] [illegible] et [illegible] quae [illegible] [illegible] [illegible] sunt simpliciter voluntaria. [illegible] [illegible] [illegible] [illegible] augeat voluntarium cum [illegible] rationem [illegible] [illegible] voluntatis.

Obiicies [illegible] metus [illegible] est simpliciter involuntarius [illegible] actus ex illo [illegible] [illegible] [illegible] si [illegible] actus est simpliciter [illegible] [illegible] [illegible] actus est simpliciter involuntarius, [illegible] [illegible] aut [illegible] simpliciter [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] simpliciter [illegible] [illegible] [illegible] [illegible] [illegible]

invitae, ergo etc. maj. prob.: quae volentes facimus, sunt nobis simpliciter involuntaria; quae non sponte facimus sed inviti [illegible] facimus quid

R.º negato conseq., ad prob. distinguo maj.: si causa illa sit per se ac determinate connexa cum actu et simul simpliciter involuntaria, tum actus est [illegible] concedo maj.; si non sit per se ac determinate connexa cum actu, nego maj., et paritate distincta minori, conseq. [illegible] licet periculum naufragii sit simpliciter involuntarium mercatori, non tamen se connexum cum projectione mercium, posset enim nullo periculo se committere, potius quam mercium jacturam subire. Si ergo eam eligit, voluntarie eligit licet adeam quasi invitus. Ad 2dum nego maj.; ad prob. distinguo maj.: quae volentes facimus absolute ac simpliciter sunt nobis involuntaria, concedo maj.; [illegible] ac inefficaciter nego maj.; et eadem dist.a minorem nego conseq. [illegible] in peccatoribus qui vellent quidem [illegible] [illegible] si posset [illegible] ignorari; sed quia [illegible] a cupiditatibus quas nolunt amittere, sic [illegible] simpliciter et absolute [illegible].

Dices secundo: quae metu quae [illegible] mortis, mutilationis [illegible] servitutis [illegible] carceris [illegible] infamiae [illegible] excommunicationis [illegible] aut magnae [illegible], quae sunt [illegible] quae [illegible] [illegible] portatum [illegible] [illegible] et [illegible], vel vero aliorum [illegible], quae [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] illa sunt [illegible], aut [illegible] ut [illegible] [illegible] [illegible] [illegible]. Secundo [illegible]

precepta n̄ servat juris positivi n̄alis aut Divini excusatur a culpa, idq̄ n̄ alia ex causa fit, nisi q̄ ea inobservatio ē simpliciter involuntaria; ergo &c.

R. ad 2um, contractus qui fiunt ex metu leves invos declarant, n̄ q̄a involuntarii sint, sed q̄a ipse adimunt voluntatem metu concuti, et inclinari in rem, a qua alioquin abhorreret. 2° alium conatu n̄ servantem precepta n̄ peccare, sed n̄ defectu voluntarii, aut consensus, cum ille idem consensus sufficiat ad peccatum contra aliqua precepta negativa juris n̄alis; sed id oritur ex eo q̄d precepta affirmativa juris n̄alis, et Divini, et multo magis humani n̄ obligant pro quovis tempore et quibuslibet circumstantiis, ipsisque Deus, aut h̄um mens n̄ fuit sub tanto periculo adstringere ad observationem preceptorum affirmativorum, nisi forte eorum transgressio in detrimentum vergeret Religionis, aut Reipub. ut sequenti q. dicemus.

Quaeres an peccet ille, qui metu pene eterne legem servat, an vero hujusmodi observatio sit licita?

R. 1° distinctum in ea observatione posse considerari, vel actum ex se qui precipitur, materialiter, et in eo nihil vel actum formaliter, qui importat applicationem Divinae legis ad illum. Hic vero nihil semper ē illicitum quia displicet iā Divinae legi nihil sub ... cujus ... licite ... 2a vero etiam ē licita, q̄a ... precepta et affirma aliquid ... et [illegible] q̄a ... ad ... n̄ habito respectu ad legem Divinam posset licitam ... tentare.

CAP. III.

An metus mortis aut alterius gravis damni excusat ab transgressione praeceptorum sive sint [illegible] sive juris positivi Divini, aut humani?

Praecepta naturalia uti vidimus agentes de lege naturali duplici consideratione haberi possunt. Alia enim sunt, quae obligant ad actus, [illegible] cujusmodi sunt quae prohibent actiones, a quibus cum directe [illegible] separabilis malitia [illegible] omnes illas circumstantias, a quibus [illegible] habent suam intrinsecam malitiam. Hujus generis [illegible] sunt [illegible] [illegible]

[illegible]

Similiter modo praecepta Divina [illegible]

[illegible]

[illegible] Superiori, vel cum debita iurisdictione [illegible]

Conclusio IIII. Metus mortis, aut alterius gravis [illegible] excusat a transgressione præceptorum iuris naturalis prohibentium actiones, quæ ex aliquibus circumstantiis malitiam habere possunt, non a transgressione præceptorum prohibentium actiones ex quibus [illegible] malitia.

Conclusionis pars prior ostenditur, nam præcepta naturalia quæ [illegible] mortis periculo obligare cessant, qui metu mortis transgreditur, certe non peccat; sed huiusmodi præcepta naturalia, quæ cum metu mortis periculo obligare cessant; ergo qui ea præcepta metu [illegible] Maior è clara, quoniam [illegible] quæ peccatum [illegible] non obligat. Minor quoque è certa, nam [illegible] vel [illegible] superiori non obligare eum [illegible] ex conditione superiori non [illegible], nec [illegible] onera gravia [illegible] non obligat eum, qui [illegible] è [illegible] paran [illegible].

Probatur [illegible] pars [illegible]

[illegible] incurrat malum [illegible]

[illegible]

[illegible] cum [illegible] damnum [illegible] damnum [illegible]

[illegible] peccato [illegible] quæ sunt [illegible] mala [illegible] peccatis, ergo sunt magis timenda [illegible]

[illegible] 21 [illegible], et [illegible] — [illegible] in [illegible] et [illegible]

Confirm. ex S. Aug. lib. de agone christiano cap. 33, ubi ait diabolum per timorem, et cupiditatem [illegible] per duas januas intrare. Atqui per timorem [illegible] Diabolus, s. timor [illegible] in [illegible] removet a peccato [illegible] ~ Confirm. secundò [illegible] praeceptum [illegible] et obligat non [illegible] tempore ad actum [illegible] actus [illegible] [illegible] tempore [illegible] praecepti [illegible], et hic actus requirit non ullo tempore excusari a peccato, unde nec ullus metus, qui libertatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam verbis, et [illegible] [illegible].

Conclusio III. II. S. praecepta [illegible] divina vel [illegible]

[illegible] ab [illegible] observ. excusat metus gravis, [illegible] si [illegible] praecepta sint [illegible] generis.

Ratio [illegible], [illegible] [illegible] praesumitur [illegible] [illegible] [illegible] cum tanto [illegible] aut cum tanto incommodo [illegible] [illegible] [illegible] [illegible] dispositum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] propriis [illegible] [illegible] [illegible] cap. 21 [illegible] [illegible] [illegible] [illegible] [illegible] 24 [illegible] [illegible] [illegible] de Sabbato [illegible] [illegible] 22.

[illegible]

periculo præcepta illa servare non possunt: Præcepta Ecclesiæ, inquit. l. [illegible] 2.2.
& ibi art. 4. ad 1., sunt de iis quæ non per se sunt de necessitate salutis,
sed tantum ex institutione Ecclesiæ; et ideo solent esse aliqua impedimenta
propter quæ aliqui ad observanda [illegible] jejunia hujusmodi non tenen-
tur. [illegible] esto de legibus Civilibus judicium. Cum enim legum ferendarum potestas
data sit Principibus propter bonum commune, quod nec semper, nec ut plurimum
postulat, ut subditi eas, quæ suggerunt, exequendas cum periculo se
obligentur, certum est leges ab ipsis conditas cum periculo tam gravi non
obligare, adeoque justum gravis periculi metum ab earum observantia subjectos excusare.

Secunda pars conclusionis inde probatur, quod certi sint casus, quibus ob
metum mortis leges Divinas, vel saltem Ecclesiasticas non licet, ubi nimirum
de Ecclesiæ vel Reipublicæ communi bono agitur, quod procurari non potest nisi pri-
vatorum vita periculo exponatur. Quamobrem Episcopi vel Parochi, quan-
do in universum gregem Christianorum persecutionis aut [illegible] peste
vel obductis, aut exilii imminente periculo manere in Diœcesi, vel Parochia
et ibi tam conjunctim prædicare fideles in eos confirmare, sacra ministrare
tenentur, ut docet S. Aug. ep. 180 ad Honoratum: si enim fugiant Christiana
plebe manente, mercenariis subjiciuntur non bono pastori, sed mercenario simi-
les sunt, qui videns lupum venientem dimittit oves et fugit quia non est illi
cura de ovibus. Quod autem ad eos attinet (sunt verba S. Doctoris) qui
in hac re non falluntur errore, sed formidine superantur, quare non potius
contra suum timorem Deo miserante, atque adjuvante fortiter dimicant
ne mala sine comparatione graviora, quæ multo amplius sunt timen-
da contingant. Ex iis etiam causis et circumstantiis, in quibus legis [illegible]
fiunt in [illegible] contemptum Fidei aut Religionis, vel Ecclesiasticæ, aut Regiæ
potestatis metus gravis non excusat a peccato, cum alius [illegible]
Religionem, et Ecclesiasticam, aut Regiam potestatem in contemptu omnium
vitam corporis conservari. Quamobrem si cui metus mortis [illegible]
carnes die jejunii comedat nisi [illegible] [illegible] ad [illegible]

celebrat coram Excommunicatis, nisi Regis edictum palam violet ipse
fieri ~~contingat~~ constat aut verisimile sit in contemptum Sedis Apo-
gorij, Ecclesiasticae, vel Regiae potestatis ~~non excommunicat~~ sive ad ostenden-
dam Fidem, et Religionem Catholicam veram non esse, aut eam a nobis non
mereri, exercerique debere. aut leges Ecclesiasticas, vel civiles esse stolidas, iniqu-
as, nec Ecclesiae aut Principi parendum esse sive ad leges nec
leges suggillandas, et auctoritatem, qua conditae sunt, ad irri-
tandam vel si grave scandalum ex hujusmodi legum violatio-
nibus oriatur mortem potius subire, seu omnia recusare quam
leges illas violare. Unde nullus metus quantumvis gravis, in
istis in his casibus et circumstantiis excusat a poenis ac peccato
legum illarum violatores.

Fatendum tamen metum gravem semper minuere pec-
catum etiam in iis, quae sunt intrinsece mala, quia minuit volun-
tarium, ac libertatem ejus, qui metu id agit, quod alioquin facturus
non erat, ut docet S. Tho. 2.2. q. 125. a. 4. Hinc Concilium An-
cyranum canone 5 poenitentiam quidem publicam, sed breviorem
minusque gravem imponit his, qui minis tantum cessere tor-
torum, aut privatione facultatum territi sacrificaverunt.

Infertur secundo, quod si Tyrannus aliquis imperet
sacerdoti ut Missae sacrificium faciat, et offerat sine lin-
teaminibus corporalibus, aut sine vino contra ritus canonum sine altari
sine lumine aut sine vestibus sacris sub minis caedis li-
cere morem gerere si id fiat in Ecclesiae contemptum
vel si grave scandalum oriatur, non si alia de causa et cir-
cumstantia. Si vero ob contemptum non faciat, nec scandalum sit futurum
non obligari cum vitae periculo quidquid in contrarium dicat [illegible]
[illegible] cum tanto [illegible] sat [illegible]

[illegible]

CAP. IV.

An passio causet involuntarium.

[illegible]

Conclusio. [illegible]

voluntarium tollit; Passio vero consequens voluntarium auget

Si Ang. Doctoris Doctrinam afferamus in medium, quam articulo 1o, et 2do, q. 77 et ipse affert, res hec adeo clara, et perspicua fiet ut nullus relinquatur ambiguitati locus. Articulo 1o docet communem impulsum considerationem rationis in [illegible] per abstractionem [illegible] distractionem. Cum enim omnes potentiae animae in una anima radicentur necesse est quod quando una potentia intenditur in suo actu, altera in suo actu remittatur, vel etiam totaliter impediatur, quia in omnem actum requiritur quaedam intentio, quae dum vehementer applicatur ad unum non potest alteri vehementer attendi. Quando ergo motus appetitus sensitivi per vehementem passionem fortificatur necesse est ut remittatur vel totaliter impediatur motus appetitus rationalis [illegible] [illegible] rationis [illegible] [illegible]. [illegible] [illegible] Doctor [illegible] apprehensio rationis, propter [illegible] apprehensionem imaginationis [illegible] [illegible] in aliquas passiones [illegible] [illegible] imaginationem [illegible] [illegible] [illegible] [illegible] rationis [illegible] [illegible] [illegible] quamdam immutationem [illegible] [illegible] [illegible] in suum [illegible] [illegible] quandam [illegible] transmutationem factam [illegible] [illegible] hoc contingat in [illegible] [illegible] [illegible] multum intenduntur non amittunt totaliter usum rationis

Secundam enim partem facile [illegible] ad aliam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

quando ratio trahit et inclinat rationem, vel voluntatem [illegible] [illegible] [illegible] attinet [illegible] et [illegible], contra vero se [illegible] quando motus [illegible] [illegible] si sint vehementes redundant in inferiores; non enim voluntas intense moveri in aliquid quin excitetur aliqua passio in appetitu sensitivo.

Unde concluditur quando ratio et voluntas aliquid agunt non ex impulsu passionis magis habent voluntarium. Passio vero minuit voluntarium quando praecedit actum voluntatis illum impellendo: quando vero passio excitatur per imperium, quo voluntas fertur in aliquod objectum tunc auget potius, quam minuat voluntarium.

Ex hic datur regula discernendi gravitatem peccatorum provenientium ex passione. Si passio praeveniat rationem et voluntatem illas potenter trahendo in objectum sensus vel distrahendo a consideratione objecti rationalis peccatum minuit vel omnino excusat si totaliter impediat usum rationis. Si autem passio excitatur per imperium voluntatis et suo impetu facit illam potiorem propensionem ad malum tunc peccata auget, quia facit illa magis voluntaria

CAP. V

An et quomodo ignorantia causa sit involuntarii

Ignorantia est privatio scientiae in subjecto illius capaci et cum [illegible] [illegible] cognitio eorum, quae apta est scire, differt a nescientia, quae est negatio scientiae in subjecto, aut absolute aut [illegible] [illegible] incapaci scientiae prout est lapis aut infans.

Dividitur primo ignorantia ratione rei, quae ignoratur in ignorantiam juris, et ignorantiam facti. Juris est illa qua quis ignorat jus, seu praeceptum [illegible] [illegible] aliquid jubendo vel omittendo. Pro varietate et [illegible] juris seu legis [illegible] [illegible] ignorantia [illegible] multiplex [illegible] alia ignorantia juris naturalis, alia juris [illegible] alia juris divini

2

[illegible] alios [illegible] ignorantia [illegible] ignorantum [illegible] faciimus [illegible] ignorantia [illegible] [illegible] facere [illegible] [illegible].

Dividitur secundo [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ignorantia [illegible] [illegible] concomitanter subsequenter, et antecedenter [illegible] [illegible] [illegible] [illegible] subsequens, et antecedens [illegible] [illegible] ut nomen [illegible] actum voluntatis [illegible] [illegible] [illegible] voluntati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] si non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quem si [illegible] [illegible] [illegible].

Subsequens [illegible] ignorantia voluntaria, et [illegible] [illegible] directe [illegible], et indirecte. Directe cum quis [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] duo modo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sive cum aliquis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible], sive cum aliquis [illegible] [illegible] [illegible] [illegible] [illegible] aquinas [illegible] ignorantia [illegible].

Antecedens [illegible] [illegible] voluntaria et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum quis ignorat aliquam [illegible] [illegible] [illegible] quam [illegible] [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] si [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

cum dicitur ignorantia invincibilis, ignorantia involuntaria in omne [illegible] cum [illegible] errata est ignorantia quae nullo modo, et ordinariis viribus [illegible] vinci [illegible], quae autem [illegible], et involuntaria et invincibilis [illegible] dupliciter [illegible] [illegible] [illegible], scilicet, et in hoc cognitio [illegible] [illegible] involuntaria [illegible] [illegible] ne [illegible]. Primo cum absolute impossibile est acquirere scientiam alicujus rei investigandae, ut quaestiones physicae quae nullum maximum malum sciendi [illegible]. Secundo cum non absolute, sed moraliter tantum impossibilis est acquisitio cognitionis, quod [illegible] accidit cum quis [illegible] omni diligentia, quae in rebus magni momenti, et maxime [illegible] [illegible] [illegible] [illegible], rem investigavit, nec [illegible] [illegible] [illegible]

[illegible] [illegible] tradita de ignorantia possunt omnia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] judicatorie [illegible], an ignorans

Antequam [illegible] conclusionem statuamus [illegible] [illegible] [illegible] [illegible] actum [illegible] involuntarium aliud esse a non voluntario [illegible] [illegible] [illegible] [illegible], et [illegible] voluntati a [illegible] [illegible]; non voluntarium autem est [illegible] [illegible] [illegible] cognitionis, vel [illegible] non est actualiter [illegible] [illegible], [illegible] [illegible] voluntati non [illegible].

Conclusio II. Ignorantia concomitans causat actum non voluntarium.

Probatur, ut actus voluntarius sit requiritur ut sit a cognitione [illegible] atqui actus, qui est ex [illegible] ignorantia concomitante [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] involuntarium vero [illegible], [illegible] [illegible], cum non sit contra [illegible] [illegible] [illegible] immo [illegible] in tali [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cap 3: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum quis [illegible] inimicum [illegible] [illegible] facit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum tali ignorantia vocatur non sponte [illegible] [illegible] [illegible] invite.

208 Conclusio II. Ignorantia vincibilis, seu culpabilis, ignorantia contracta non excusat a culpa, sed ipsam aliquando minuit, aliquando auget.

Pro 1a parte sufficit affirmare testimonium D. Augustini [illegible] 77: Si ignorantia, inquit, nunquam peccatum esset, non diceretur in [illegible] "ad Hebraeos cap. 9: Sacerdotes antiquae legis sacrificia offerre pro suis et populi ignorantiis. Si peccatum ignorantia nullum est, non ergo peccatum [illegible] [illegible] [illegible] Sed [illegible] [illegible] ignorantes [illegible] facit manere in incredulitate. [illegible] [illegible] [illegible] non [illegible] [illegible] misericordiam [illegible] [illegible] [illegible] [illegible] [illegible] ignorantia a peccato [illegible] immunem; [illegible] [illegible] [illegible] [illegible]. Si ignorantia nunquam peccatum, quid ergo causamur [illegible] Occisores Prophetarum, qui [illegible] non [illegible] malum esse [illegible] [illegible] [illegible] sed [illegible] [illegible] arbitrati sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et ita [illegible] peccaverunt.

Pro 2a vero parte sufficiens [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] voluntarium [illegible] [illegible] [illegible] [illegible] [illegible] peccatum [illegible] et per consequens peccatum; cum est aliquid non cognoscibile esse

[illegible] dici ꝑ voluntas directe et per se feratur in peccatum, [illegible] ens valde viñe minor extrinsecus, et vix continet majus peccatum. [illegible] S. Tho: [illegible] ejus doctrina [illegible] rationes, ꝑ ignorão [illegible] affectata [illegible] David vel [illegible] noluit intelligere ut bene ageret et imps quod [illegible] dicavunt recede a nobis et scientiam viarum tuarum nolumus, augeat voluntarium, et ꝑ ignorãa [illegible] [illegible] minuat voluntarium ꝯ peccatum.

Conclusio IIII Ignorãa invincibilis facit actum involuntarium contra peccatum [illegible] minuit seu omnino excusat.

Conclusio è S. Tho. 1. 2 q. 76 ar. 3 [illegible] ignorãa [illegible] causat involuntarium de se et ꝑ excusat a peccato contra voluntarium, è de ratione peccati [illegible] [illegible] sufficienter [illegible] [illegible] Innocentius VIII [illegible] [illegible] ignorãa invincibilis [illegible] in statu [illegible] crimina [illegible] [illegible].

Probatur [illegible] [illegible] ꝑ [illegible] [illegible] peccatum et [illegible] [illegible] [illegible] [illegible] peccatum [illegible] [illegible]. [illegible] nullum crimen maculat nescientem ꝑ [illegible] [illegible] in [illegible] ignorãa invincibilis ut [illegible] [illegible] [illegible] homicidium [illegible] peccatum è [illegible] in homicidio, ut docet idem S. Aug. [illegible] contra Faustum cap. 24 [illegible] [illegible] [illegible] [illegible] quapropter [illegible] [illegible] ille [illegible] [illegible] meretur [illegible] docet [illegible] [illegible], et grãa cap. 6 [illegible] [illegible] lib. arb. cap. 18. Hanc quoq. doctrinam aperte docuerunt S. Jo: Damascenus lib. 2. Fidei cap. 24. [illegible] Bernard. [illegible] citatur q. 77 ad [illegible] [illegible] cap. 4

Prob. 2do ratione, ut malitia actus sit imputata [illegible] contraria, atqui malitia actus ex ignorantia invincibili procedentis non est voluntaria ergo etc. Major constat ex conditione propositionis. [illegible] quae erat ista. [illegible] rationem et definitionem [illegible] voluntarium. Tum ex doctrina [illegible] qui lib. de vera Relig. [illegible] est [illegible] adeo peccatum voluntarium, ut nullo modo sit peccatum si non sit voluntarium. [illegible] hoc tam manifestum est, ut [illegible] [illegible] paucissimi doctorum [illegible] dissentiant [illegible] [illegible] peccatum [illegible] at [illegible] voluntate [illegible] [illegible] [illegible] sine voluntate [illegible] [illegible] [illegible] nemo [illegible] [illegible] vel [illegible] qui aut [illegible] velle [illegible] [illegible] [illegible] [illegible] [illegible] contant [illegible] [illegible] [illegible] [illegible] et [illegible] in circulo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nemo [illegible] vel [illegible] [illegible] [illegible] vel [illegible] [illegible] vel [illegible] eum at velle injustum est [illegible] [illegible] manifestum; nam ad hoc ut [illegible] voluntarium [illegible] voluntarium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] nemo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alter mulierem, quam tulisti; [illegible] virum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] frater meus est? in simplicitate [illegible] [illegible] [illegible] meanum feci hoc. Dixitque ad

[illegible] simplici [illegible] [illegible] [illegible] [illegible] [illegible] missi, ut tango [illegible] eam. [illegible] peccaverunt Abimelec [illegible] [illegible] ignorantiâ invincibili. [illegible] statuuntur sacrificia pro peccatis [illegible] [illegible]. Et [illegible] [illegible] morte damnatur Jonatas ob transgressionem [illegible] [illegible] [illegible]. Et psalmo [illegible] David orat Dominum ne meminerit ignorantias suas et [illegible] [illegible] [illegible] ignorans [illegible] Domini [illegible] [illegible] digna [illegible]. Tandem [illegible] [illegible] Corinth. [illegible] [illegible] ignorat [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] alias [illegible], atque [illegible] [illegible] invincibili [illegible]

R. [illegible] [illegible] Abimelec [illegible] [illegible], [illegible] [illegible] per [illegible] [illegible] contra temperantiam concedo, nam de hoc [illegible] [illegible] ignorantiam [illegible], [illegible] invincibilem [illegible] quippe [illegible] [illegible] [illegible] [illegible] [illegible] contra iustitiam [illegible], de hoc [illegible] erat ignorantia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] Deus simplicitatem [illegible] [illegible] Abimelec, et [illegible] forte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ne plane [illegible] [illegible], aut [illegible] [illegible] contra temperantiam

R. [illegible] [illegible] [illegible] [illegible] 12 a 25 [illegible] [illegible] [illegible] Abimelechi ignorantiam [illegible] [illegible] invincibilem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hoc, utrum Sara esset uxor [illegible] [illegible] [illegible] vero peccatis ignorantiae per sacrificia [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccata [illegible] per sacrificia [illegible] [illegible] [illegible] [illegible] sacrificia [illegible] [illegible] pro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 14, [illegible] facit ad rem, quoniam Saul [illegible] [illegible] [illegible], ut communiter interpretes. [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ignorantiæ vincibilis et tunc ea [illegible] [illegible] g. ; [illegible] cum [illegible] loco citato [illegible] non, et grat., ubi manifeste loquitur de ignorantia [illegible] [illegible] eodem modo intelliges, et exponas verba [illegible]

Objicies 2do Patres concilij Palæstini inter alios Pelagij errores damnarunt eum hunc Obliviones, et ignorantiam non subjacent peccato [illegible] [illegible] [illegible] a [illegible], et lib. [illegible] cap. 3 explicans verba illa [illegible] cap. 12 Qui non cognovit voluntatem Domini [illegible] [illegible]. [illegible] ostendit [illegible] vocari peccare [illegible] [illegible] quam [illegible] : [illegible] [illegible] non est eorum, qui scire nolunt, sed eorum qui tantum simpliciter [illegible] [illegible] [illegible] ut [illegible] [illegible] non [illegible]. [illegible] [illegible] [illegible] [illegible] quæ est 105. [illegible] [illegible], inde tanquam [illegible] [illegible] [illegible] [illegible] excusatum se putat quod ignorantia non voluntaria peccat [illegible] ista [illegible] bonum putaverunt esse quod malum est et fecerit, [illegible] putando [illegible] peccat, et [illegible] sunt peccata ignorantiæ, quo [illegible] [illegible] putat quod [illegible] [illegible] Tandem communis inter Theologos [illegible] [illegible] [illegible] peccatis ignorantiæ.

R.o Patres Concilij Palæstini [illegible] merito [illegible] ad [illegible] [illegible] ignorantiam [illegible] cujus duplex [illegible] [illegible] [illegible]. ideo falsa erat [illegible] [illegible] in sensu Pelagij, qui ad [illegible] ignorantiam sufficere [illegible] [illegible] industriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sed [illegible] non sufficit adhibere [illegible] laborem [illegible] [illegible] salutis nisi [illegible] [illegible] orationem [illegible] [illegible] [illegible] [illegible] Pelag. [illegible] [illegible] impius erat [illegible] [illegible] [illegible] [illegible] videbatur sub illo [illegible] prætextu [illegible] ignorantiæ [illegible] voluntariæ non sunt. Al, [illegible] [illegible] [illegible] [illegible], et ignorantiam non [illegible] peccato Originali, quod [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible], quæ [illegible] [illegible]

[illegible] ista: Oblivio, et ignorantia [illegible] sublimant [illegible], quoties [illegible] [illegible] tatem [illegible] evenient [illegible] [illegible]. Sylvius ut [illegible].

Difficultas videtur multis res [illegible] [illegible] textu S. Augustini, [illegible] vero putant illum textum nec difficultatem quidem [illegible] cum [illegible] invincibili [illegible] status, sed [illegible] ea [illegible] [illegible] [illegible] in [illegible] affectata, [illegible] [illegible] modificato [illegible] [illegible] nesci[illegible] [illegible] [illegible], et sic [illegible] interpretatur Magister sententiarum dicens, [illegible], duplex genus ignorantiae [illegible] [illegible] eorum, qui, scire nolunt cum [illegible] [illegible] affectatam [illegible], alterum eorum, qui quasi [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] contemnunt. ecce [illegible] [illegible] [illegible] [illegible] [illegible], qui [illegible] loco opponit [illegible] contra [illegible] [illegible] [illegible] plane [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sic [illegible] [illegible] Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] perspicacia [illegible] hoc testimonium [illegible] S. Augustini [illegible] in hoc loco [illegible] genus [illegible] inter se comparat [illegible], [illegible] [illegible] nesciverunt [illegible] [illegible] [illegible], qualis erant [illegible] [illegible] [illegible] [illegible] Rom. 2, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] testimonium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnes peccantes [illegible] [illegible] [illegible] peccatores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccant [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible], et ignorantiæ.

CAP. VI

Quarum rerum possibilis sit ignorantia invincibilis

Placet hoc loco potius tanquam verum supponere, quam controversiam vocare possibilem esse [illegible] ignorantiam [illegible] [illegible], vel legis cum animus positum sit. Illud etenim [illegible] natura ratio non provenit, sed ex superioris libera voluntate statuitur, et promulgatur, concedunt omnes posse interdum invincibiliter ignorari hanc liberam dispositionem Divini, vel humani [illegible] [illegible], cum non ex necessitate, ac intrinseca obiecti exigentia, sed libere, et contingenter ponatur. Secundo certum [illegible] in nullam facti ignorantiam invincibilem esse posse [illegible] qui ex [illegible] facto invincibiliter [illegible] [illegible] quam bonam [illegible] putabat esse Rachelem? Quis non fatetur [illegible] poenae aliquem invincibiliter ignorare bonas, quas putat esse alterius? [illegible]

Porro autem similiter iuris naturalis ignorantiam invincibilem [illegible], non omnes conveniunt, et ideo talem ignorantiam non omnes excusant, [illegible] quaestio, solutu difficillima [illegible] occurrit, pro cuius resolutione [illegible]

[illegible] praecepta iuris naturalis triplicis generis [illegible] [illegible] sunt universalissima quaedam principia quae [illegible] [illegible] sunt ut omnes habentes usum rationis statim [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Secundi generis praecepta sunt conclusiones quaedam [illegible]

[illegible] his [illegible] principiis [illegible] sine ullo vel modico [illegible], ut [illegible] determinare [illegible] Thom. 1. 2. q. 94. [illegible] vocat 2das [illegible] et conclusiones propinquas primis principiis, et hujusmodi dicuntur [illegible] vel sunt [illegible] magis generales rationes et abstractae a circumstantiis particularibus, puta, furtum non licere, vel 2dum [illegible] circumstantiis particulares, puta furtum non licere [illegible] vel [illegible] non licere [illegible] vel alteram vitam [illegible]. Tertii generis sunt conclusiones quaedam ex principiis [illegible], sed [illegible] in comparatione aliarum [illegible] conclusiones [illegible] a principiis, quae sine magna animi applicatione et [illegible], [illegible] cognosci non possunt [illegible] cum quibus ex circumstantiis particularibus involvuntur.

Conclusio 2a. Nulla in [illegible] contra [illegible] legis naturalis in [illegible], et invincibilis ignorantia quantum ad praecepta universalia [illegible] sunt: [illegible] in [illegible], [illegible] non [illegible] tibi fieri alteri ne feceris; sed neque [illegible] saltem ad longum tempus, qualia sunt Deum esse et amandum [illegible] patrem, et matrem, non occides; non furtum facias; [illegible] [illegible] vero est [illegible] si in rationibus [illegible] considerantur.

Probatur in [illegible] pars [illegible] S. Thom. 1. 2. q. 94 art. 6, [illegible] aliae legis praecepta, quae [illegible] notae sunt, [illegible] [illegible] bonum, quale [illegible] principium illud legis naturalis [illegible] tibi non vis fieri, alteri ne feceris et [illegible] vero [illegible]; nam [illegible] sunt manifesta, et per se nota, ut nullo modo possint obscurari; ergo in eas prevalere non potest ignorantia.

Secundo [illegible] firmatur Apostoli testimonio ad Rom. [illegible]; [illegible] inexcusabiles [illegible] omnis [illegible]

illorum eorum, qui veritatem Dei in injustitia detinent, quia quod notum
Dei manifestum est in illis, Deus enim illis manifestavit. invisibilia enim
ipsius a creatura mundi per ea, quae facta sunt, intellecta conspiciuntur,
sempiterna quoque ejus virtus, et Divinitas, ita ut sint inexcusabiles,
quia cum cognovissent Deum, non sicut Deum glorificaverunt, aut gratias ege-
runt. Et cap. 2. Cum enim gentes, quae legem non habent, naturaliter ea quae
legis sunt faciunt, ejusmodi legem non habentes ipsi sibi sunt lex: qui
ostendunt opus legis scriptum in cordibus suis, testimonium illis red-
dente conscientia ipsorum, et inter se invicem cogitationibus accusantibus, aut etiam
defendentibus. Naturaliter ea, quae legis sunt facere dicuntur, quia lex naturalis
eis ostendit, quid sit [illegible] rerum, et lumine ipso rationis cognoscunt,
naturalia praecepta in tabulis cordis carnalibus habeant insculpta; quamvis
eam legem non habeant, quam in tabulis lapideis scriptam Judaeis [illegible]
Deus tradidit. nam ex ver. 12. [illegible] Deo conditore factorum annuente, qui est
omnis boni auctor, inquit S. Cyrillus Alexandr. lib. 3 cont. Julianum [illegible]
[illegible], et per ~~[illegible]~~ insitas leges Deus [illegible] communicata [illegible]
num cordibus insculpsit opifex. Sancto Cyrillo convenit S. Aug. lib. de
Spiritu et littera cap. 26 lib. [illegible] de serm. Dni in monte cap. 9. libro
[illegible] cap. 4, sed audiatur quid dicat in psalmum 57.
Magnum illud, et universale principium quod tibi non vis alteri ne
feceris Matth. 7, manu formatoris, inquit, in cordibus nostris [illegible]
scripsit hoc, et antequam lex scripta daretur nemo ignorare
permissus est. Per illud universali principio multa [illegible]
ostendit, quae omnibus nimis nota esse videntur [illegible]
inquit, de quibus si vel interrogati homines clara voce
pronunciant nolle se pati. De quibus nonnis quaedam [illegible]
[illegible]
[illegible] Armenorum [illegible] clamant detestari [illegible]
[illegible] non voce [illegible]
[illegible] lib. 26 [illegible] cap. 16.

Sed in quamvis exceptas, vel quidem esse illis considerantur in circumstantiis [illegible] ignorans [illegible] [illegible] [illegible], ne sup-ponit [illegible] [illegible] exemplum valde notandum, quod ponit narrat lib. 1 de serm. Dni in monte accidisse Antiochiae Constantii temporibus Acindynum tum praefectum, et consul detinebat in carcere quendam libra auri debitorem minans illi mortem nisi certo die debitum [illegible] solveret. Dives autem quidam [illegible] [illegible] uxoris huius miseri [illegible] promisit illi libram auri, quo maritum liberare posset, si [illegible] sui [illegible] cum [illegible]; illa [illegible] respondit [illegible] [illegible] [illegible] corporis, quod viro tradide-rat; si vir annueret [illegible] parata erat pro illius libera-tione consentire. Cum autem vir uxoris propositionem [illegible] acceptavit, immo illi gratias egit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consensit. [illegible] vir acceptavit propositionem ad uxore factam, [illegible] [illegible] [illegible]; in [illegible] [illegible] [illegible] [illegible] [illegible], quod et [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]. [illegible], [illegible] [illegible] [illegible] [illegible] impudicitiae [illegible] [illegible] [illegible] [illegible]. [illegible] in [illegible] [illegible] [illegible], [illegible]; liceat [illegible] [illegible] [illegible] [illegible] [illegible] Divinis auctoritatibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] exemplo [illegible] [illegible] [illegible], [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] in hoc exemplo [illegible]. Ergo indicabat conclusiones [illegible] [illegible] [illegible] [illegible], et in circumstantiis [illegible] [illegible] [illegible] [illegible] [illegible]

Usque adeo alii Patres senserunt in quibusdam circumstantiis praeceptorum naturalium dari, etiam invincibilem ignorantiam (quae minime), S. Jo. Chrysostomi, Theodoreti, et S. Ambrosii excusaverint Thamar a [illegible], dum meretricio habitu socerum Judam seduxit suum ad carnalem concubitum, eo quod, [illegible] filium suum Sellam loco fratris mortui non daret illi in matrimonium adeo factam promissionem, ne in liberis remaneret. Sufficit audire S. Ambrosium lib. 3 in quaest. cap. 3 Si vero intentionem autem, ipsius non hoc mater tam formosa quam justa non ex temporalis usum libidinis requisivit, sed successionis gratiam concupivit. erat ex defuncto liberos non habens solum studio generationis commota est. Vides Aug. mulierem in[illegible] tam probam; non ex vagam captavit libidinem, sed [illegible] fraudata promissis ex eo familia, quam [illegible] et semen in dolo fructum voluit successionis acquirere. Propter eandem rationem, aut similem indicavit S. Jo. Chrysostomus homil. [illegible] in Genesim excusandas esse filias Loth a peccato incestus Cum a patre inebriato filios procrearunt. Putaverunt ipsae generalem totius orbis factum interitum, nec [illegible] amplius hominem superstitem, ideoque ne periret genus humanum, inebriarunt patrem, ut parerent ab illo filios, [illegible] [illegible] scopum intentatur, ait S. ille Pater, et omne eorum [illegible] [illegible] crimina

Conclusio LI Praeceptorum textus gravis [illegible] a ignorantia invincibili, [illegible] quae ignorat [illegible] [illegible] veritas a praecepti [illegible] [illegible] [illegible].

Prob. Ratio est quod invincibiliter ignorat [illegible] ignorare [illegible], et [illegible] [illegible]. [illegible] [illegible]

naturæ ac præceptis rationi humanis docti, et sapientissimi quique reputant. Ergo concludere nos oportet. Secundo inter præcepta, quæ vocavimus conclusiones a principiis legis naturalis remotas, eam conclusionem observavi viri docti enumerandam esse contra usuræ peccatum; in horis [illegible] ubi de hoc non est habitus inventio, accidere potest, ut multi invincibiliter ignorent malum esse aliquid supra sortem exigere ex ipsa ratione mutui, ut ex illo S. Tho: opusculo 73 cap. 4 in fine: Præterea, quia usura differt a justo et æquitas, quæ justum, et æquitas nullam habent speciem æquitatis, usura vero aliquam speciem pietatis prætendit, quia videtur æquum et justum, ut beneficio collato reddatur aliquid emolumentum quamvis non sit veritatem non habeat, nec justitiæ. Similiter in usura aliqua utilitas videtur præstari Reipublicæ, quia per ipsam redimuntur multæ hæreditates, et vitantur damna quamplurima. Sic S. Tho. Verum ergo non est, si aliquis læsa quidem usura non instructus digiorum [illegible] speciebus æquitatis decipiatur, ut credat in accipiendo supra sortem aliquid emolumentum non esse malum.

Hinc propter hanc conclusionem patet a quibusdam Probabilistis maxime longe Caramuele subest, et aliis [illegible], qui non ignorantiam invincibilem excusari voluerunt, cum certo, et evidenter non constat legis obligationem non constare. Secundo a nonnullis [illegible] mentibus [illegible] peccari nisi prius peccati cognitione animus illustretur, atque vitalis [illegible] [illegible]. Tum ratio ab illis, quæ novam hanc doctrinam tradiderunt. Peccatum [illegible], seu notabile actus [illegible] disconveniens naturæ rationali

[illegible] e nostris quoque [illegible]: Philosophicum [illegible] vel ignorat, vel de Deo [illegible] peccatum [illegible] offensa Dei, neque peccatum mortale [illegible] Dei, neque [illegible] signum [illegible] assertiones [illegible] Paulus [illegible] qui [illegible] in ignorantia [illegible] peccata philosophica [illegible]: Hoc [illegible] in Deo, ut jam [illegible] in vanitate sensus sui, tenebris [illegible] intellectum alienati a vita Dei [illegible], quae est in illis [illegible] cordis ipsorum, qui [illegible] in operationem [illegible] omnis in avaritiam. Praetereo [illegible] ad [illegible] ut [illegible] opus [illegible]. Ad quod [illegible] praedicatores in [illegible] acquiescunt, [illegible] philosophorum [illegible] peccata mortalia, et [illegible] imo in voluntatis divinae [illegible] et a [illegible] Concionatorum, qui [illegible] de lege divina [illegible] mortalis peccati, et [illegible] et peccati philosophici inventoribus [illegible] merito [illegible]. Alexander VIII [illegible] propositionem [illegible] damnavit [illegible] suo loco.

Sed [illegible] conclusionem [illegible]

invincibilis, quia in [illegible] ignorantia invincibili [illegible] ratione, [illegible] que certa, [illegible] moraliter separans sententiam [illegible] probabilem [illegible] illa [illegible] accusatur. Hoc autem damnatur ab Alex. VIII in hac propositione: Non licet sequi opinionem inter probabiles [illegible] jam usum suo loco c.

Praeterea contra eandem sententiam [illegible] conclusionis. Praeterea Decalogi praecepta [illegible] multas rationes gentibus, et multas aliorum [illegible] sunt, quae sunt in [illegible] et [illegible]. [illegible] Hieron. lib. [illegible] Jovinianum, qui hoc ait: Quid loquar de ceteris nationibus. [illegible] ratio uxores proprias [illegible] Persae, [illegible] et [illegible] negant [illegible] et Romano [illegible] matribus et avis, cum filiabus, et neptibus concubuerunt. [illegible] et Barbaras [illegible] putant, qui [illegible], [illegible] cognatis, [illegible] cum [illegible] [illegible] sacris [illegible], ut a [illegible], quam [illegible]. Hoc, et alia multa narrat [illegible] quibus narratis concludit. Damnat igitur qui [illegible] in sepulturis, et in conviviis, et in omni conversatione [illegible] gens suo [illegible] et suo statibus dictitat, et hoc [illegible] narrat [illegible] Chrysost. hom. 4 in cap. 1 epistolae ad Romanos.

Praeterea Azarias hoc et alia similia [illegible] [illegible], et [illegible], et [illegible], [illegible] bona, [illegible], id est [illegible] hujusmodi peccata minime [illegible] vel ob gentis illius ignorantiam, aut malitiam, aut ob alia [illegible], aut ob propria [illegible], [illegible] bona. [illegible] invincibilem, quia eo ipso quod [illegible] [illegible] et id [illegible] Pauli [illegible]

sive, et sine [illegible] ignoraret: quasi nullas [illegible]
et conscientiam, retinerat cognitio de eorundem turpitudine, propterea
[illegible] gentes, et [illegible] ex ijs erunt, quos inexcusabiles di-
cit Paulus ad Rom. 1. Legatur tamen supra allatum
ex epistola ad [illegible].

Tertias [illegible]. Non magis necessaria est ad salutem cogni-
tio Fidei Baptismalis, et Dominij Christi, quam necessaria juris na-
turalis, qui ex [illegible] credibilis [illegible]; qui regeneratus
non fuerit ex aqua, et spiritu sancto non salvabitur, quia non est
aliud nomen sub caelo, in quo oporteat nos salvos fieri.
Ergo [illegible] ignorantia invincibilis Fidei Baptismalis,
similiter quoque erit ignorantia invincibilis juris naturae.

[illegible] latam esse [illegible], nam juris naturalis
[illegible] quasi in manu [illegible], nam jus naturale, seu lex naturae
non scribitur ait S. Amb. lib. [illegible], sed innascitur, nec ali-
qua percipitur lectione, sed profluo quodam naturae
in singulis exprimitur, et hominum ingenijs hauritur unde
[illegible]: signasti super nos lumen vultus tui Domine. [illegible]
[illegible] abolevi neque [illegible] in [illegible]
[illegible] S. Aug. lib. 2 de serm. Dni in monte, [illegible]
[illegible] quamvis [illegible]
[illegible] [illegible] si hoc [illegible]
[illegible] in manu sua et [illegible] [illegible]
non invincibilis, sed culpabilis erit ignorantia, cujus [illegible]
[illegible] [illegible] Adulterium. [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] Fidei [illegible]

quam negativam vocat absq. peccato, et [illegible] Ilorum [illegible] saltem [illegible] esse sancta illius, eo quod nunc è controversias, nos; ti infideles, qui ignorantes illa misteria damnant [illegible] damnari ob peccatum ratis ignorat, sed ob alia peccata.

Obiicias tertio si possibilis è ignorantia invincibilis existentiae Dei possibilis etiam è ignorantia illius praecepti Deum colere et amare. Atqui possibilis [illegible]. Ergo etc. Major constat, min. probatur in silvis natus, aut ab infantia [illegible] [illegible] quamdiu ibi degerat Deum ignorare. Ergo etc.

Resp.º conc. maj: nego min: et probationem nego ans, siqui enim [illegible] [illegible] paritus [illegible] ac [illegible] [illegible] [illegible] caelum aspiciendo, ac terram, et mirabilia, quae in eis continentur, moraliter impossibile è, ut absque dubio, vel scrupulo [illegible] [illegible] [illegible] [illegible] assistentiam [illegible] [illegible] ipsam invincibilitatem, et inculpabilitatem ignorantiam necessaria è, ut nec [illegible] [illegible], nec [illegible] nec dubium, nec scrupulus [illegible] [illegible] [illegible] [illegible] [illegible] quidquam [illegible] [illegible] [illegible] [illegible] [illegible] sit nosse Creatorem ignorantiam esse invincibilem, invinctam, et inculpatam, nisi in eam inverti [illegible] pro virili sua incubant.

Obiicias quarto [illegible] Conc. [illegible] [illegible] [illegible] [illegible] quoad veritates [illegible] [illegible] principiis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concione 25 in [illegible] [illegible], qui faciat alteri injuriam nisi [illegible] [illegible] [illegible] et in hoc [illegible] [illegible] legem quam [illegible] [illegible] ignorare. [illegible] in [illegible] 57. [illegible] [illegible] [illegible] interrogatus [illegible] lex [illegible] nemo ignorare [illegible] [illegible] [illegible]

indicaretur cum iis, quibus non erat datum. Sed ne nimis tres aliquas
refugere viderentur simpliciter in rebus, quae in eodem non ignorant
non est dicendum non habeant, sed ignorare videbantur. Ignorantiae
oculis eorum, quae in conscientia videre cogerentur, et quasi conse-
cus adversus vocem Dei ac interiora sua non convincuntur prae-
cepti Regis. Atque Salmanticenses [illegible] contra [illegible] lib. 6
(tract. 3 cap. 2) si nemo legem naturalem sinitur ignorare
si semper est in corde inde dijudicabo, qui contra legem
naturalem operatur talis ignorantia non potest esse invincibilis, et incul-
pabilis. Ergo nullus est [illegible] dari juris naturalis invincibilis
ignorantia. ~ [illegible] testimonio [illegible] 9a
act. 6. Quantum vero ad alia praecepta secundaria [illegible]
[illegible] de contrariis [illegible], vel propter malas persuasiones [illegible]
[illegible] in speculativis errores contingunt circa conclusiones [illegible]
[illegible]; vel etiam [illegible] pravas consuetudines et habitus corrupt[illegible]
sicut apud quosdam non reputabantur latrocinia peccata, vel
etiam vitia contra naturam, ut etiam [illegible] dicit [illegible] Quod
[illegible] contingit propter pravos habitus non vacat a culpa. [illegible] ergo
talis ignorantia non potest esse invincibilis. ~

Resp.o eam auctoritatem [illegible], quae [illegible]
nostrae conclusionis [illegible] scilicet in ea nullam esse
[illegible] legis naturalis insuperabilem, et invincibilem ignorantiam, quam
tamen [illegible] universam [illegible] : quae [illegible]
[illegible], ut constat [illegible] ~
In secunda loquitur iterum [illegible] non [illegible]
veritatibus quae immediate consequuntur [illegible]
[illegible]
Doctoris. Unde mirari subit, [illegible]

tiae, qui hanc difficultatem attingunt. ~ Ad conf. resp., Deo
non loqui de conclusionibus remotis, idque constat ex exemplo adducto
in medium: sicut apud quosdam, inst., latrocinia non reputabantur
peccata. Ergo de praeceptis Decalogi loquimur, quae ignorari non
possunt; sunt conclusiones quaedam, quae ex primis principiis deducuntur
sine ullo, vel modico labore. Ideoque neg. [illegible] illeg facit [illegible].

Dicimus quinto cum Citato Contensonio, qui ad illustrandum hanc allatum argumentum [illegible]. magis firmam in attestatam in medium doctrinam quandam magnis difficultatibus obviam, etiamsi dicat, inst. lumen vultus Dñi signatum super nos ut [illegible] ingenii peccati [illegible] non [illegible] quidem ad obscuratum: in animos [illegible] offusas mortis tenebras divinus concursus semper [illegible] est, nec eo semper praesenti semper dilato nisi e [illegible] nova [illegible]. Ergo ignorantia illius juris invincibilis Dei non [illegible] [illegible] vincentiam semper solis justitiae, ut author naturae, et ut [illegible] formator nostri suos effert radios, quos semper circumfundit nisi cordis oculos voluntaria caecitate clausos inveniat. Igitur [illegible] Deus omnibus et singulis auxilium sufficiens actualis illuminationis, et ipse confert, et semper offert; et si voluntas concupiscentiae praevaricata et amore creaturarum fascinata ipse naturale, et [illegible] vinum lumen [illegible] semper [illegible] [illegible] benigna [illegible] inclinatae [illegible] obstaculum ponit, et depravati affectus vi [illegible] [illegible], [illegible] Divini subtrahit splendoribus; ideo non minus [illegible] talis ignorantia non sit excusabilis cum sit voluntaria in suis causis semper [illegible], ob quas circumfusae legis naturalis luci oculos non aperit voluntarius [illegible], nec [illegible] internum [illegible], nec [illegible] [illegible] [illegible] vinum [illegible]

se curvatis. qd si tantum invocarat quantum res tanta in vocare dt. capt. illud proprie insistaret ad eo qui nullum a se desertum patitur, nisi prius deseratur ab illo. primum ergo voluntatis ignorantia juris naturalis refunditur, quo vitio tū durante semper peccator interno, et divino luminis ... fos claudat, semper legis naturalis radiis obstaculum [illegible] ponit. Hæc illa, quæ ne tibi confusionem pariant ad caute cunctato et hoc unico brevi argumento restringo [illegible] si homo vincere ignorantiam juris naturalis ignorantia juris naturalis non est invincibilis; sed homo pt. divinæ gratiæ adjutus juris naturalis ignorantiam vincere qd nulli homini ablatum est sive nullum quærere pt. nullum gratiæ divinæ ... [illegible]

Hunc argumento sectio in hujus [illegible] si homo et vincere ignorantiam in [illegible] ignorantia [illegible] non est invincibilis. Sed [illegible] pt. divinæ gratiæ adjutus juris [illegible] ignorantiam vincere, [illegible] homini ablatum est sive [illegible] [illegible] intelligitur in [illegible]. Ergo ignorantia juris [illegible] non est invincibilis. Hæc consequentia est legitima [illegible] a [illegible] Antonio [illegible] [illegible]

In [illegible] ad respondendum argumentis vestris adversarii explicanti ignorantiam antecedentem: [illegible] ignorantia, in [illegible] quæ [illegible] removet voluntatis [illegible] et propter eam [illegible] diligentiæ veritatis inquisitione [illegible] opus, a quo [illegible] si sint [illegible] [illegible] de se non excusat a peccato. Hæc sunt verba illius [illegible] ab [illegible] quero [illegible] [illegible] veritatis [illegible] [illegible] [illegible] illuminari [illegible] [illegible] [illegible] mentis oculos illumine [illegible]

an non? si regulas sum; ergo dato auxilio sufficienti actualis illumi-
nationis adhuc excusari ab ignorantia et excusata crimen. Ergo saltem
ex quo loco divinae gratiae ad istius ponit ignorantiam sinceram. Adversarius
male regulas et sibi contradicit.

Si tunc ad argumentum directa resp. conc. maj. Dist. min. sed
loco adjutus divinae gratiae extraordinariae et. conc. min. [illegible]
divinae gratiae ordinariae tantum nego min. et consequentiam. Sancti Patres
adjuti certe erant divino auxilio et tamen in multis ad ius naturae
pertinentibus erraverunt. Sanctus ex Aug. docuit simulationem
non esse licitam, e contra S. Hieron. docuit esse licitam. Ergo
unus infallibiliter erravit. Ideo Deus tenetur semper illuminare
hominem [illegible] in seo miraculosa quadam et extraordi-
naria illustratione ne incidat in errorem aliquem invincibilem in
iuris naturalis, sicuti non tenetur illuminare hominem ne incidat
sine aliqua sua culpa in errorem facti fatentibus illis
theologis cum iis, quos adversarios vocamus.

Ergo si qui dicat vana sequi Deum impossibilia ne-
cessario [illegible] sicuti non sequitur Deum iubere impossibilia
ex eo quod homo ignorantia laborans invincibili facit non [illegible]
violationem materialem divinae legis, ita nec sequitur quod Deus im-
possibilia iubeat eo quod homo in aliquo eventu laboret igno-
rantia invincibili iuris naturae, et illo posito committat [illegible]
violationem materialem eius legis invincibiliter ignoratae.

Tandem ad mentem Augustini vel intelligentiam verum ideo
quod aliam [illegible] quamvis [illegible] aut voluntas [illegible] et [illegible]
aliquid tenetur communicare [illegible] vel [illegible]
[illegible]
[illegible]

[illegible] contrahentur. sic Deus praecepit cognitione [illegible] interna [illegible] [illegible] proximo, nec [illegible] illum [illegible] mei, et hujus praeceptionem [illegible] insinuat, et imprimit. [illegible] [illegible] an hoc praeceptum inferatur talem, vel [illegible] contractum esse illicitum, et contra ordinem justitiae a Deo [illegible] [illegible] in hoc [illegible] [illegible] [illegible] [illegible], sed [illegible] et observant, cum quod doctores [illegible] Deus [illegible] [illegible] in [illegible] illo contractu communicare [illegible] [illegible], [illegible] [illegible] faciant cum [illegible] [illegible] [illegible] quaestum [illegible] [illegible] ad illam [illegible].

Quaeres [illegible] an ignorantia, quam [illegible] hoc [illegible] [illegible] respectu praesentis actus [illegible] [illegible] quae [illegible] [illegible], [illegible] et [illegible] malitia [illegible] nullus [illegible] [illegible] [illegible] [illegible] sit an [illegible] [illegible] ignorantia [illegible] [illegible] [illegible], quasi ignorantia [illegible] [illegible] [illegible] [illegible] [illegible] et praecipue ad statum vel effectum ignorantiae pertineat?

R. ignorantiam illam [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] ignorantia juris, aut malitia [illegible] [illegible] [illegible] quia intellectui [illegible] seu [illegible] [illegible], cum [illegible] verum quam [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut [illegible], aut [illegible] [illegible], [illegible] intellectui [illegible] [illegible] [illegible] [illegible] culpam. [illegible] [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible], [illegible] veritatem inquirere, nisi [illegible] [illegible] [illegible] [illegible] illis ad minimum dubia aut [illegible] aut [illegible] [illegible] [illegible] [illegible] [illegible] velle [illegible] [illegible] [illegible] quod malitiam [illegible] actus humanus moralis [illegible] [illegible] illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illam [illegible] [illegible] [illegible] [illegible]

ignorat suam obligationem ut accidit in casu nostro inutile illam ignorat. ... faciendo contra ... n. ... et ... ... ait: corpus nullius crimen maculat nescientem: ... in contrarium afferri nonnullas ... qui cum solutu faciles sunt ... in explicatione ...

... etc. ne in ... publicum officium aliquod ... vel artem periculosam profitentes, quales sunt medici, et multo magis confessarii, ignorantiam rerum, quae communiter ad officium vel artem suam spectant, excusat, si ... ad ... ... regulas vel officii leges insufficientes, nam ab illis abstinere ... ne se temere ... periculo committant.

... qui contractum celebrat, quem ... ... vel quis aliquid prohibitum facit, at tunc non ... excusatur a mortali.

... si nullus cogitatio ... in mentem venit eo tempore quo praeceptum implere debebat, a oblivio invincibilis ... excusat. maxime si ille ... affectus erat, ut si ... ... omnes qui opus periculosum ... se aggrediuntur, ut ignorantia ... ... a ... periculum advertere ... ... cavendum; ... ... oblivione ... ... a inadvertentia inculpabili, ut ... ...

... confessarius indicet an ignorantia sit invincibilis ... a culpa excusans, an non, debet ... animadvertere an ... ... mentem dubium aliquod aut scrupulus ... ... rerum malitia ... ... ignoratur ... ... invincibilis ... ...

nulla alia certa regula definiri, et nisi dicendo, id prudentis arbitrio relinquendum esse. Attendendum autem semper est, et juxta negotii qualitatem, et juxta occurrentes circumstantias judicium est ferendum.

CAP. VIII.

Quaestiones aliquot resolvuntur circa voluntarii divisiones in principio allatas.

Quaeres 1º, an si quis, v.g. homines venenum alicui dantes duas aeque mortiferum, et ad intendens mortem, an homicidium secundum censeatur [illegible] directe voluntarium, adeo ut incurrat irregularitatem quae homicidae voluntario [illegible].

Resp. homicidium semper censeri directe voluntarium, dum est volitum vel in se vel in causa [illegible] proxima ut mortem [illegible] possit eo intendi [illegible] intendatur mors.

Ad certiorem autem evidentiam quae in aliis [illegible] generis [illegible] singulares animadvertendas [illegible] multiplex esse genus causarum: in primis causa [illegible] alia est positiva ut dum pono rem aliquam, ad quam consequitur effectus; alia negativa, scilicet dum rem aliquam omitto ex cujus omissione sequitur aliquid. Alia causa per se, et alia per accidens: causa per se in moralibus dicitur quae ex se est ordinata ad producendum talem effectum. Item causa dividitur in efficacem moraliter, et moraliter inefficacem. Causa per se moraliter efficax est, quae ex se ordinata est effectui in quem notabiliter influit, et potiori ex parte conjungitur cum eo effectu: [illegible] autem duntur — causa positiva. Causa per se, sed moraliter inefficax est quae licet ex se ordinata ad effectum

da se tamen non influit notabiliter in effectum, nec plerumque connexa cum effectu. Causa per accidens in moralibus dicitur quod actio aut omissio, in qua sit, [illegible] effectus ipsa tamen ad talem effectum indifferens atque ideirco haec non ordinatur ad positionem illius effectus quamvis in his circumstantiis praeter intentionem operantis conferat ad ponendum effectum imo etiam cum illo conjungatur. Hujusmodi causa opponitur etiam causae [illegible] quidquid sit num hoc nomine nominitari possit etiam causa per se, sed moraliter inefficax.

Cum igitur propinatio veneni alicui sit ponere causam per se efficacem, et ponere causam per se efficacem sit velle etiam effectum juxta illud effatum: Qui vult antecedens, regulariter vult etiam consequens. Ergo atque. Et quod dico in casu proposito, dicendum videas quotiescumque occurrit casus in quo sit sermo de effectu emanante a causa per se efficaci.

Idem tamen non dicendum cum adest justa causa, id est urgens et idonea necessitas causam aliquam apponendi, adeo nullum sit praeceptum eam declinandi: nam tunc eventus mali praeter intentionem sequens ad culpam imputandus non est aut enim ponenti causam illius studium [illegible] causa per se moraliter efficax [illegible], sed haec causa et voluntaria [illegible] quia [illegible] moraliter voluntarius, et [illegible] imputantur eventus mali, [illegible] illi involuntarie [illegible] cum [illegible] sed involuntarius inde ratio subertur.

Quaeres secundo num censeatur indirecte voluntarius actus proveniens in causa indifferente seu per accidens?

Resp. negative, nam ut ponenti causam per accidens voluntarius [illegible] moraliter [illegible] imputatur, in [illegible] casu [illegible] effectus hic [illegible] ipsi ponenti causam vel ut [illegible], velut moraliter [illegible] ut physica efficienti, quod praeter [illegible] intentionem

sequitur effectus cum nullus sit nexus inter causam per accidens et effectum. Dico autem ut moraliter influenti: nam seclusa deliberatione obligatione ad non ponendam causam per accidens nullus est moralis nexus.

Quaeres tertio num peccet qui scienter cooperatur cum aliquo in actione, quae non est intrinsece mala, sed in se considerata indifferens est?

R. eum non peccare, dummodo eam actionem ordinet [ad] bonum suae necessitatis, vel utilitatis. Ratio quia sicut possumus cooperari actioni alterius, quam potest exercere sine peccato, sed cooperabitur alterius assistendo illi, aut necessitatem aut occasionem aut facultatem peccandi, modo simul interveniant tres conditiones: 1a est quod operatio nostra non sit intrinsece mala, sed aut bona, aut indifferens. Secunda quod nostra [illegible] ratio non [illegible] alterum ad peccatum [illegible] est [illegible] sive [illegible] aut [illegible] sive aut [illegible] impediendi peccatum proximi, [illegible] [illegible] non [illegible], et sic dabor [illegible] [illegible], vel [illegible] non [illegible] aliquo majore [illegible], et sic dabor in aliquo [illegible] [illegible] moralis: in his namque casibus non teneris impedire et [illegible] [illegible] habes [illegible] permissive. [illegible] vero si aliquo majore [illegible] [illegible] peccatum [illegible], nec in [illegible] [illegible] non teneris [illegible] permittere, sed velle et [illegible], [illegible] vero [illegible] moraliter ad peccatum [illegible].

Quaeres quarto circa voluntarium interpretativum [illegible] [illegible] [illegible] sequatur [illegible] in [illegible] [illegible] [illegible] [illegible]

R. [illegible] [illegible] semper verum, nec semper [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] illam [illegible] [illegible]

44. is qui tacet n. fatetur sed nec utiq. negare videtur in cert-
arum [illegible] circumstantiis, et servantes regulis [illegible]. 2a
regula: [illegible] consensus si de agatur res favore aut contro-
[illegible] tacentis v.g. si aliquo tibi permittente donante et tacens
nec alio modo contrarium ostendere censetur: n. vero siquid gratis
tui praejudicium similiter si aliquis [illegible] te praesente ne contra-
dicente [illegible], velit consensum [illegible], vel [illegible] solum juntas
[illegible]: si [illegible] [illegible] Digestis mandati (contra
si aliquis [illegible] tibi aliquid donari, [illegible] [illegible] aucellam
in matrimonio puella similiter tacens consentire non ideo [illegible]
nisi aliquo signo vel facto consensum exprimat.

Secunda regula ad interpretandum consensum est [illegible]
qui [illegible] interrogatus [illegible] respondet, cum negare [illegible] contradicere [illegible]
[illegible], si vera n. essent quae illi objiciuntur vel si petitioni [illegible]
[illegible], tunc fateri, vel consentire censetur [illegible] si respondere n. [illegible]
v.g. [illegible] a judice ad objecta respondere, [illegible] fateri [illegible]
[illegible] in eam si [illegible] [illegible] de confessis in [illegible]
[illegible] objectis unum tantum negat alterum [illegible]
[illegible] censetur, ut [illegible] [illegible] de [illegible] praesumptionibus, [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible] respondet [illegible] ergo dominium n. [illegible]. [illegible]
[illegible] [illegible] unum negavit alterum tacendo concessit.

Tertia regula est scientia et [illegible] in iis quae sunt [illegible]
[illegible], [illegible] consensum.

Notandum [illegible] [illegible] [illegible] [illegible] regulis n. [illegible] [illegible]
et [illegible] [illegible] sed [illegible] praesumptio quae quidem valet
pro [illegible] foro [illegible] n. sufficeret [illegible] interno [illegible]
[illegible] verus [illegible] consensus. Sic [illegible] de foro [illegible]
[illegible] [illegible] a Tridentino statuitur sess. 25 de regularibus
cap. 19, scilicet si religiosus invalide [illegible] si [illegible]

[illegible] reclamet [illegible] vel [illegible] informatio.

CAP. VIII.

De libertate requisita ad actum humanum.

Triplex libertas distinguitur a theologis [illegible] una a necessitate, altera a peccato, tertia a miseria. Prima dicitur libertas naturae, 2da libertas gratiae, tertia libertas gloriae. De 1a sermo est [illegible] in [illegible] qui [illegible] cap. [illegible] necessitatem [illegible] voluntatis. De 2da in [illegible] cap. 6: liberati a peccato servi facti estis justitiae. De tertia in eadem ep. cap. 8: [illegible] ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei. Constat libertatem a quae [illegible] ordinem [illegible] non nisi [illegible], nec [illegible] libertate arbitrii [illegible] quamvis servi sint peccati et corruptionis, [illegible] non [illegible] ad veritatis libertatem.

Libertas naturae divid[itur] in duas [illegible] [illegible] quae opponitur simplici coactioni, et [illegible] [illegible] coactio sed omnem necessitatem [illegible]. [illegible] ab omni [illegible] a simplici coactione, quae [illegible] [illegible] ut [illegible] [illegible] voluntate. [illegible] ut cum [illegible] omnes [illegible] et [illegible] quae nullo [illegible] velle [illegible]. Illa vero dicitur ea libera a necessitate quae [illegible] arbitrio [illegible] velle et nolle sive omnia [illegible] [illegible] ut cum ambulamus et [illegible] [illegible] [illegible] [illegible] libertas a necessitate [illegible] omni libertas indifferentiae, quae definitur potestas [illegible] ad [illegible] agendum positis omnibus ad agendum requisitis.

[illegible] Becanus in libro de [illegible]

nihil aliam conditionem requirere libero arbitrio. Jo. autem Calvin. l. 2 institutionum cap. 2 § 6 nihil aliud quam liberum a coactione non a necessitate. Dicendum sane, quosdam Dogmaticos Baium et Jansenium secutos in sententiam hujus Lutheri hunc errorem asserere, ajentes ad merendum vel demerendum sufficere libertatem a coactione, sufficere voluntarium. Hi contra ut condemnantur et catholicam doctrinam exponamus et defendamus sequentes conclusiones statuere operae est pretium.

Conclusio I. Homo est donatus vera libertate a necessitate.

Probatur in 1° ex Scriptura in qua non semel illud declaratur. Eccli. 15: Deus reliquit hominem in manu consilii sui. Adjecit mandata et praecepta sua: si volueris mandata servare conservabunt te. Apposuit tibi ignem et aquam ad quod volueris porrige manum tuam. Verum quod hic locus intelligitur de libertate a necessitate [illegible], ut alios locos in novo omittamus. Deut. 30 [illegible] arbitrio viri ait sive faciat sive non faciat. Item Jos. 24 Optio vobis datur eligite hodie quod vobis placet. 2 Reg. 24. Trium tibi datur optio, elige unum quod volueris ex his. Item 3 Reg. 3: Postula quod vis ut dem tibi. Danielis 13: Angustiae mihi sunt undique, et quid eligam ignoro. Hic videntur testimonia quae docent hominem eligere posse facere quod non fecit, e contra facere ab eo quod commisit non facere. Hinc ex apostolica patet liberum esse in ejusmodi libertate, ut suo arbitrio faciat vel non faciat. [illegible] Salomoni: Quia postulasti verbum hoc et non postulasti divitias aut animas inimicorum tuorum, sed postulasti sapientiam [illegible] Salomon postulare divitias et non postulare sapientiam et non divitias sed sapientiam postulavit: Eccli. 31. Qui potuit transgredi et non est transgressus, facere mala et

Nonne manens tibi manebat, et venundatum in tua erat potestate? hoc est nonne poteras [Anania] agrum tuum non vendere? et postquam vendideras nonne poteras pretium non reddere? quis te agrum vendere, aut hoc pretium ferre coegit? poteras igitur vendere, et non vendere, et offerre et non offerre. Tertio accedant illae rationes, quae conditionem continent. Ea siquidem evidenter includunt liberam oppositorum optionem. Isaiae 1: Si volueritis et audieritis me, bona terrae comedetis. Matthaei 19: Si vis ad vitam ingredi serva mandata. Ibidem: Si vis perfectus esse vade vende omnia quae habes. Lucae 9: Si quis vult post me venire abneget semetipsum. Quarto praedictis locis adiungi possunt eae, quae continent reprehensionem cum interrogatione, sequitur enim inde hominem potuisse facere contrarium, exempla [illegible] Genesis 3 Mulieri dicitur: Quare hoc fecisti? Absurde vero, qui [illegible] a Deo, et libertatis [illegible] dicimus quare hoc fecisti. Sed quia hoc fecisti. Et Genesis 4: Deus dixit ad Cain: quare iratus es? et quare concidit vultus tuus? [illegible] ergo et iterum illud non facere, quod fecit; et Cain [illegible] vultum per [illegible] dejicere. [illegible] ubi dicitur quare [illegible] lignum? [illegible] potest non [illegible] dicitur: quare agrum dederas? [illegible] non [illegible] Quinto adjici possunt omnia testimonia, quae continent laudes Sanctorum Patrum [illegible] Abraham, Isaac, Jacob, Moysi, [illegible] Prophetarum [illegible] omnium. Item illa quae continent [illegible] [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] Pauli [illegible] [illegible] [illegible] significant [illegible] [illegible] [illegible] [illegible]

c. 5. et in lib. de grat. et lib. arb. cap. 2.

Probari 2do potest ex S. Irenaeo lib. 4 cap. 71, et 72, S. Clemente Alexandrino lib. 1 Stromatum, Origene lib. 2 contra Celsum, Eusebio Caesariensi lib. 6 de praeparatione Evangelica cap. 6, S. Athanasio in sermone [illegible], et contra [illegible], S. Basilio in lib. [illegible], S. Greg. Nysseno lib. 2 [illegible] cap. 4, S. Joanne Chrysost. hom. 6 in Matth., S. Justino [illegible] 16, S. Cyrillo lib. 2 in Jo. cap. 54, S. Jo. Damasceno lib. 2 de fide cap. 26, S. Cypriano ep. 3 ad Cornelium lib. 1, S. Hilario in psal. 2, S. Optato Milevitano lib. 4 in Parmenianum, S. Ambrosio in commentario psalmi 40, S. Gaudentio Brixiano tract. 3 in Exodum. Sed praecipue S. Aug. quem [illegible] gloriantur [illegible]. In his locis a nobis citatis in sup. capitibus, [illegible] de vera Relig. cap. 14, lib. de duabus animabus cap. 11, [illegible] in omnibus testimonium veritatis appellat quod nemo [illegible] [illegible] qui id non facit, quod facere non potest, aut non [illegible] [illegible] [illegible] Deinde lib. de nat. et grat. cap. [illegible] hanc [illegible] approbat sententiam quam illi Pelagiani [illegible]. [illegible] a libris nos [illegible] Deus: hac [illegible] hac [illegible] necessitate [illegible]; [illegible] [illegible] [illegible]. [illegible] non [illegible] hanc veritatem, inq. S. Aug. [illegible] [illegible] suscipiat. Et lib. de fide contra Manichaeos cap. 10 [illegible] non [illegible], inq., statuere [illegible] praecepta dare ei, [illegible] [illegible] [illegible] damnare eum, cui non fuit potestas [illegible] [illegible] tandem a S. Aug. ad S. Thomam [illegible]. [illegible] [illegible] [illegible] pro hac conclusione [illegible] [illegible] statuit dicendum, inq., quod liberum arbitrium [illegible] [illegible] [illegible] quae non [illegible] [illegible] [illegible] [illegible] ad liberum arbitrium pertinet quod volumus [illegible] [illegible] [illegible]. Cum igitur [illegible] necessitate [illegible]

alit. alia vero non ex necessitate, ut supra ostensum est; necessi- tatem quae non ex necessitate vult liberum dt. a [illegible] D. vi Thomae conclusionem [illegible] quando significat, liberum non esse ad ea quae ex necessitate fiunt.

Ut [illegible] residuas objectiones, quae fieri possunt contra partem a conclusionis hujus attendendum unde sunt [illegible] regulas, [illegible] liberum arbitrium ad bonum [illegible] absolute [illegible] gratia reformante, quae [illegible] Cum [illegible] creat [illegible] non ut [illegible] faciat, quam jam [illegible] S. Aug. in Enchiridion cap. 32, sed ut bonum [illegible] Secundo liberum arbitrium restare quidem in statu [illegible] [illegible] substantiam, [illegible] facultatis quam habebat in statu innocentiae. Tertio, [illegible] ut [illegible] speciali privilegio [illegible] omnia [illegible] peccata [illegible], quamvis in [illegible] regulis [illegible]

Ex his regulis cognoscas quid velint S. Aug. [illegible] [illegible] ad [illegible] liberum arbitrium [illegible] [illegible] gratiae [illegible] Et [illegible] dicit in Enchiridion [illegible] [illegible] male [illegible] se perdidit, [illegible] [illegible] liberum arbitrium non [illegible] [illegible] facultatis [illegible] [illegible] in [illegible] vel [illegible] quantum [illegible] ad [illegible] salutis, non vero [illegible] ad [illegible] [illegible] Aug. lib. contra duas ep. [illegible] non [illegible] peccato [illegible] liberum arbitrium de [illegible] [illegible] quidem [illegible] peccatum, [illegible] in [illegible] [illegible] immortalitate [illegible] propter [illegible] indiget gratia. [illegible] vero [illegible] [illegible] [illegible] voluntas [illegible] peccantem [illegible] [illegible] [illegible] at [illegible]

libertas, in qua sicut necesse est permaneat, beate vivendi et nunquam peccandi voluntaria, felixque necessitas. intelligendusque eodem ratione regulam de libertate, quam vocat veram, justitiam nunquam omnino peccandi, et secta unam, vel aliter ex praedictis nonnullis aliis S. Doctoris textibus exponere, quibus adversarii abutuntur, quos brevitatis gratia omitto.

Objicies 2o. Ap. ad Rom. 7 dicit. Non quod volo bonum hoc facio, sed quod nolo malum hoc ago. Ergo non dabatur in S. Paulo libertas a necessitate. Respondetur eandem ad auctoritatem S. Augni, et [illegible]. Ille ex lib. 5 de Civit. Dei cap. 10 loquitur. Si illa definitur necessitas, secundum quam dicimus necesse esse, ut ita sit aliquid, vel ita fiat, nescio cur eam timeamus ne nobis libertatem auferat voluntatis, quia et vitam, et praescientiam Dei sub necessitate ponimus, si dicamus necesse esse Deum semper vivere et cuncta praescire. Sic S. Th. de ver. et gratia cap. 41 [illegible] ut, ideo dicamus non pertinere ad voluntatem nostram quod beati esse volumus, quia id omnino nolle non possumus, nec dicere audemus Deum non voluntatem, sed necessitatem habere justitiae, quia non potest velle peccare. Unde breve velle videtur S. Aug. voluntatem nostram in eo esse liberam, quod vult beatitudinem, quamvis eam necessario velit; et Deum libere velle justitiam licet necessario eam velit. Ex S. A. l. de genesi ad litteram cap. 15. Hoc autem necessario futurum quod Deus vult, et ea vere futura sunt quae ille praescivit. Ergo ea omnia, quae futura sunt, sunt necessario futura, et tamen fiunt illa libertate quae dicitur a necessitate.

Rdo Ap. verba reddere hunc sensum: non quod volo bonum mente hoc facio carne, sed quod nolo malum mente hoc facio carne: non volo rebellis concupiscentiae motibus non conflictari, et in affligor nec [illegible] hujusmodi concupiscentiae motus, non [illegible] [illegible]

sunt simpliciter in hominis potestate expedit hic notare non corrup-
tive immo positive caussalitas: hoc pacto nec voluntas [illegible]
nobis, nec culpa nam ut illico subdit Ap. [illegible]
iam non ego operor illud, sed quod habitat in me peccatum
contrariae licentia cum eodem Ap. in eodem versu dicens: Igitur
ego mente servio legi Dei: carne autem legi peccati. Concupis-
co dicit Ap., ut ex Aug. lib. 1 contra duas epistolas Pelagianorum
et maneam non affectu consentiendi et implendi, sed ipso motu con-
cupiscendi.

Cum tamen S. Augustinus sermone [illegible] et [illegible]
um [illegible] nomine [illegible] sentit. Quidem in [illegible]
causis distinguit necessitatem in duas species, Dicit ex [illegible]
necessitatem quae facit ut res non sit in potestate qualis est [illegible]
[illegible] moriendi; haec enim in potestate nostra mori, aut non mori [illegible]
[illegible] necessitatem quae non facit rem non esse in potestatem [illegible]
[illegible]

[illegible]

mensura cum iudicium. [illegible] Dei [illegible] [illegible] duo superiora. Necesse est esse Deum, non esse mori aut falli et [illegible] omnipotens. sicut igitur non minuitur potentia [illegible] hoc quod non potest mori aut falli sic ea non minuitur [illegible] per hoc quod necesse est eum semper vivere et [illegible] [illegible]. [illegible] exemplum maxime facit [illegible] necesse est [illegible] Aug. ut [illegible] quidquid vult libero velit arbitrio et [illegible] non [illegible] liberum arbitrium ponitur sub necessitate [illegible] libertatem: nam illa necessitas [illegible] dicimus necesse [illegible] [illegible] vere non [illegible] ut opera [illegible] [illegible] sed cogit ut sint [illegible]; non est [illegible] illa necessitas super opera sed super modum et [illegible] [illegible] [illegible] non est necesse est absoluta, ut [illegible] velit aut illud, sed [illegible] potestate velle hoc aut illud, et velle hoc aut non velle, [illegible] quod velit necesse est eum [illegible] velle, quia [illegible] modum operandi ejus [illegible] postulat [illegible] manifeste colligi libertatem [illegible] [illegible] in potestate, et [illegible] non [illegible] cum [illegible], sed cum omni absoluta necessitate.

[illegible] alterum [illegible] [illegible] [illegible] qui vult [illegible] [illegible] necessitate [illegible] [illegible] non et velle miseriam [illegible] [illegible] [illegible] quod [illegible] quem [illegible] velle et non velle. [illegible] Deum velle, [illegible] necessitate quadam [illegible] non et velle [illegible]; sed non [illegible] libero arbitrio, quia [illegible] [illegible] facere et non facere; et [illegible] [illegible]

[illegible] unum alter supponere, aliq. [illegible].

Ad [illegible] [illegible] in [illegible] dicendo [illegible] [illegible] cum principio [illegible] [illegible] peccatum [illegible] [illegible] libertatem et [illegible] [illegible] per peccatum: [illegible] ante peccatum [illegible] Divinae [illegible]. — Secundo dico [illegible] [illegible] necessitate [illegible], quae est illa quae [illegible] determinatione voluntatis, [illegible] necessitate antecedente quae unice est [illegible] libertati, [illegible] determinationem voluntatis [illegible] [illegible] Deus [illegible] [illegible] necessitas [illegible] [illegible] necessitas [illegible] [illegible] praecedens et efficiens necessitas est [illegible] [illegible] [illegible] voluntas. [illegible] vero et quae [illegible] [illegible] Deus [illegible] [illegible] [illegible] Divinae [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] Deus videt omnia quae [illegible] in [illegible] [illegible] [illegible] in [illegible].

[illegible] [illegible] libertas arbitrii est in Angelis qui peccavere [illegible] [illegible] [illegible] peccare possumus. Sed Angeli [illegible] [illegible] [illegible] Deum, ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis.

[illegible] [illegible] libertate [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Angeli sed de libertate, [illegible] pertinet in ordine [illegible] [illegible] non se opponere et a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et velle [illegible] in [illegible]. Voluntas [illegible] Angeli [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible]. [illegible] quantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam [illegible] bonitatis [illegible] libertas [illegible] [illegible] quam ad omnia [illegible]. [illegible] oppositum [illegible] [illegible] [illegible] peccato [illegible] [illegible]. Haec autem libertas [illegible] opposita [illegible] [illegible] [illegible] [illegible] [illegible] peccato [illegible] [illegible] in Angelis [illegible] [illegible] immunis a servitute peccati, quam ut [illegible] mortali [illegible] [illegible] [illegible] defectuoso [illegible] [illegible] peccato, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] solutione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordine [illegible] [illegible] [illegible] [illegible] libertatis [illegible] [illegible] aliquid [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] pertinet ad defectum libertatis.

Ad 2um [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conclusione.

Conclusio III. Ad merendum vel demerendum [illegible] [illegible] [illegible] requiritur libertas a necessitate [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible] [illegible] [illegible] [illegible]

Probatur [illegible]

quaestio est de libertate a necessitate quam illam Haeretici negant. Igitur nunc quam [illegible] destruere [illegible] ut [illegible] consentire vel dissentire acceptare, vel rejicere, non illum a coactione sed etiam a necessitate liberum esse ope demonstrat.

Prob. 1o ex decreto Pii V Pontificis [illegible] XIII [illegible] in quo damnatur sententia illa: *Quod voluntarie fit etiamsi necessario fiat, libere tamen fit*. [illegible] repugnat *libertati hominis*. Ubi Pontifex [illegible] illud quod voluntarium seu necessario fit, nullo modo fieri: sed non sufficere libertate, quae requiritur ad meritum vel demeritum uti [illegible] [illegible] propositio ab Innocent. X et Alex. VII: [illegible] vel demerendum in statu naturae lapsae non requiritur in homine libertas a necessitate, sed sufficit libertas a coactione, [illegible]

Prob. 2o ratio S. Aug. uti [illegible] docet [illegible] in eo quod nullo modo caveri et [illegible] necessitate, [illegible] libertas [illegible] et [illegible] non suff. [illegible] ad [illegible], sed requiritur libertas a necessitate: [illegible] S. Aug. docet et [illegible] a necessitate [illegible] et clarius elucet ex libro de [illegible] et gratia [illegible] [illegible] peccat in eo quod nullo modo caveri [illegible] [illegible] [illegible] [illegible] [illegible] sufficeret libertas a coactione [illegible] [illegible], [illegible] et [illegible] [illegible] et [illegible] [illegible] nulla coactione sponte sua [illegible] [illegible] qui dicunt [illegible] ad demeritum [illegible], cum [illegible] coactione [illegible] [illegible] sint. Hoc non dicendum; ergo etc.

Dices 1o [illegible] vel [illegible] [illegible] libertas, atque [illegible] a coactione, [illegible] [illegible] [illegible], ergo [illegible] [illegible] de [illegible] [illegible], [illegible] [illegible] nullo [illegible] [illegible]

ad peccatum requirit [illegible] Doctor, ut sit voluntarium et contra [illegible] Patrum doctrinam; ergo etc.

R. conc. maj. distinguo mi.; alia immunitas a coactione, seu [illegible] spontaneitas tum late tum stricte sumpta, [illegible] libertas [illegible] alia immunitas a coactione, seu spontaneitas stricte sumpta, [illegible] voluntas nego mi., et cons. Spontaneitas duplici sumitur stricte, et late. Stricte tunc sumitur quando idem est ac proprie voluntatis [illegible] necessitatem ab extrinseco, [illegible] eam usque ab intrinseco [illegible] sumitur [illegible] excludit determinationem ad unum [illegible] necessitatem [illegible] imputat. [illegible] S. Aug. et alii Patres, qui constanter docuerunt [illegible] causa [illegible] est.

Instabis S. Aug. lib. 3 de libero arb. cap. 3 docat [illudam] [illegible] in nostra voluntate, adeoq. et in libertate [illegible] [illegible] quae fiunt cum [illegible] coactione, facimus cum volumus et quae volumus [illegible] in communi amamus [illegible] ergo etc.

R. distinguo maj. [illegible] volumus facimus ita ut possimus non velle nec facere concedo maj. [illegible] nego maj. distinguo [illegible] mi. nego consequentiam. [illegible] sit [illegible] Aug. [illegible] intelligat generaliter et late [illegible] voluntarium [illegible] sub. [illegible] [illegible] [illegible] ita est, et [illegible] Doctor sit [illegible] [illegible] [illegible] quod si vult facit, si non vult, non facit. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cap. 22 tradit.

[illegible] S. Bernardus [illegible]

[illegible] ... voluntas, [illegible] ... et non est [illegible] ... gratiam.

[illegible] solam coactionem [illegible] voluntatem [illegible] et corpus [illegible] vel [illegible] et vis ad [illegible] contra voluntatem [illegible] et [illegible] coactionem solam libertati [illegible] coactionem [illegible] necessitatem seu [illegible] tamen voluntatem [illegible] libertatem [illegible] quidem [illegible] voluntatis [illegible] necessitatis [illegible] necessitate [illegible] libertas [illegible] Secundo [illegible] necessitatem [illegible] voluntate [illegible] Tertio [illegible] voluntatem confundit cum libertate [illegible] necessitas [illegible] libertas [illegible] Quarto [illegible] ad bonum et malum indifferentem. [illegible] voluntatem [illegible] libertatem [illegible] necessitatem [illegible] voluerat [illegible]

[illegible]

actus sunt in genere moris ex hac [illegible] sunt voluntarii. Sed actus pure spontanei sunt voluntarii. Ergo actus pure spontanei vere sunt in genere moris seu actus vere morales, vel meritorii vel demeritorii.

Resp. S. Thomam in hoc textu sumere voluntarium pro libero [illegible] pro spontaneo.

Instabis. [illegible] necessitas [illegible] [illegible] intrinseca [illegible] pro spontaneo; atqui [illegible] necessitas [illegible] [illegible] necessitas [illegible] [illegible] [illegible] [illegible] aufert [illegible] voluntatis.

[illegible] [illegible] [illegible] distinguo [illegible], [illegible] aufert [illegible] voluntatis spectatae quoad [illegible] concedo [illegible] spectatae [illegible] [illegible] nego [illegible], et cons. [illegible] [illegible] [illegible] voluntatem [illegible] eam facultatem quae aliis actus [illegible] aliis [illegible] Beatitudinis [illegible] communi [illegible] [illegible] [illegible] necessitate [illegible] [illegible] [illegible] actus; [illegible] [illegible] [illegible] hoc [illegible] fatemur: atqui [illegible] [illegible] meritum [illegible] potestate, [illegible] loquimur de libertate [illegible] [illegible] libertate actus. necessitas [illegible] [illegible] [illegible] [illegible] [illegible] voluntatis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] pertinet [illegible] [illegible] [illegible] 25 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] actionem [illegible] [illegible] [illegible] [illegible] hoc Deo [illegible] [illegible] [illegible] [illegible] [illegible]

Conclusio III. [illegible] libertatis in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a S. [illegible] [illegible] et [illegible] quosdam qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vere [illegible], qui negat indifferentiam [illegible] [illegible]

[illegible] ratavit [illegible]

R[illegible] [illegible] actus [illegible] in nobis [illegible] habeat [illegible] sit ut dicat [illegible] sub [illegible] [illegible] [illegible] [illegible] potestatem [illegible] atqui actus solus [illegible] [illegible] sunt in [illegible], et domino, ut [illegible] ex [illegible] contra [illegible] [illegible] voluntas [illegible] [illegible] velle et [illegible] velle excludit determinationem voluntatis [illegible] actus a solo [illegible] [illegible] excludit determinationem voluntatis ad unum [illegible] [illegible] voluntas [illegible] potest velle et [illegible] velle [illegible] [illegible] [illegible] sub voluntatis dominio. [illegible] [illegible] [illegible] [illegible] sed qui ad unum [illegible] [illegible] illud [illegible] [illegible] actus [illegible] Tertio [illegible] Aug. lib. [illegible] [illegible] in potestate dicitur, quod si vult facit, si non vult [illegible] [illegible] Clemens Alexandrinus lib. quarto [illegible] in potestate nostra, [illegible] [illegible] Dei, et [illegible] [illegible] vel [illegible] [illegible] si vult, et [illegible] [illegible] si non vult [illegible] [illegible] [illegible] [illegible] et [illegible] qui [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]?

Obicies 1o: actus qui ē in potestate nostra vere liber ē. sed actus quamvis ab intro qd voluntarius ē, ē in potestate nostra ergo, Prob. mi. ex textu supra allato S. Augni: hoc ē in potestate nostra qd cum volumus facimus. ergo vera minor

Rdo concedendo maj. nego mi., ad probam distinguo ans illud ē in voluntate nostra, qd cum volumus facimus, idest qd facere possumus et n̄ facere, qdq. cadit sub electionem, et determinationem voluntatis concedo ans, idest qd sponte facimus, licet necessario nego ans et usus stoq. contra ē, S. Aug. juxta communem, et usitatum loquendi cogitandi modum. Porro cum dicimus, verbe aliqd cum volumus aut si volumus, quae duo promiscue usurpantur ab Aug. intelligi solet juxta communem hominum sensum, nos cum illud n̄ facere cum volumus aut si n̄ volumus. ita ut possumus nos sit velle facere, aut n̄ facere pro nostra libitu sicut docet S. Aug. ideo nemo dicit Deum posse annihilare cum velit aut voluerit, sed nemo possit dicere Patrem posse generare Filium cum vult et si vult, quia ut optime notat S. Tho: actus, qui non sunt nostri, non vere dicuntur in potestate nostra agentis cum necessario sit determinata ad unum.

Obicies 2do Patres docent ideo peccare hominem, quia sponte agit, et n̄ coactus. Ergo libertas utile consistit in solo immunitate a coactione. Prob. ans ex S. Augno qui lib. 3 de lib. arb. cap. 4 ait: si ergo peccatum est, tamen non nisi voluntate. Quia Deus damnat ad secundum cogit. Hac enim sanctos Patres Doctores voluntarium seu spontaneum et liberum sunt omnino synonima. unde S. Prosper in contra collatorem cap. 19: liberum est, voluntarium ē, rationalis sui appetitus et S. Damascenus lib. 3 de fide

actionis [illegible] nihil [illegible], quam voluntas [illegible] [illegible] cogente nullo ut [illegible], [illegible] [illegible] de [illegible] actus [illegible] ex ipso, qui creatura a [illegible], sed cogente nullo [illegible] aliquid facit, eo ipso, ipso vere liberum.

[illegible] [illegible] [illegible], [illegible] [illegible] liberum operari [illegible] cum [illegible] operatur coacte, licet cum [illegible] operatur necessario [illegible], idest cum immunis [illegible] a conditione stricte sumptae [illegible] [illegible] et [illegible]. Conditionis nomen multipliciter [illegible], stricte pro vi illa [illegible], [illegible] impossibile [illegible] voluntas invitae [illegible] ac [illegible] adjectis ad volendum [illegible] [illegible] conclusum [illegible] a Theologis et [illegible] [illegible] [illegible] id est a principio extrinseco [illegible] in [illegible] [illegible]. [illegible] [illegible] pro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] conditionis [illegible] a [illegible] [illegible] [illegible] [illegible] animadvertunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quae nec stricte [illegible] [illegible] cum [illegible] [illegible] [illegible] nec cum [illegible] [illegible] [illegible] [illegible] cum [illegible] nostram [illegible] contrarium velle [illegible].

Non minor [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] spontaneum [illegible] [illegible] [illegible]

[illegible] ac liberè [illegible], [illegible] sumitur prout [illegible] [illegible] quæ voluntas [illegible] [illegible], et [illegible] prout [illegible] necessitatem physicam. Tertio prout excludit eam necessitatem specialem, quæ moralis dicitur. Hæc distinctio [illegible] certa [illegible] [illegible] quæ [illegible] ex [illegible] sponte ac voluntate cum agere, [illegible] nullam necessitatem ad agendum [illegible] cum vero [illegible] [illegible], at agere [illegible] voluntatem, cui [illegible] [illegible] aliquid [illegible]. [illegible] vero id [illegible] [illegible] [illegible] [illegible] [illegible] quibus non utimur vocas necessitati et necessitaria [illegible], [illegible] [illegible] [illegible] [illegible] coactionis nomen [illegible] [illegible] [illegible] Patres, qui ajebant [illegible] [illegible] [illegible] [illegible] [illegible] sponte fertur in objectum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] necessitate in objectum fertur. [illegible] [illegible] de Protoparente, et Angelis loquebantur, ut omnem libertatem [illegible].

DISP. II.

De objecto, fine, et circumstantiis actuum humanorum.

[illegible] objecti [illegible] [illegible] in præsentium [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] res illa quæ [illegible] ipsa [illegible] [illegible] et [illegible] sui, ita ut voluntas [illegible] respiciat rem illam et [illegible] [illegible] [illegible] cum re, quam vult. [illegible] actus [illegible] [illegible], [illegible] [illegible] [illegible], alter [illegible], [illegible] [illegible] [illegible] objectum [illegible] [illegible], a quo [illegible] [illegible]

rectam tenuit, ut liberalitas [illegible] intentio charitatis est [illegible] [illegible] proximi; et licet objectum sit [illegible] formaliter reddere [illegible] debitum, ad quam [illegible] [illegible] sed ad illum ex intentione [illegible] refertur. Sic peccatorum satisfactio est actus justitiae vindicativae, actiones charitatis [illegible] ordinatur ad Deum [illegible] ex intentione [illegible] ad illum refertur.

Denique circumstantiarum nomine intelligo adjuncta, seu conditiones, vel affectiones in genere moris [illegible] quae circumstant operationem quam [illegible] vel objectum operationis: ita quidem ut important rationem convenientiae vel disconvenientiae ad regulas morum [illegible] ad eandem comparantur. Hae circumstantiae seu accidentia [illegible] [illegible] directe non intenduntur a voluntate [illegible] sed accessorie connexive et confuse quatenus [illegible] voluntas nisu suo intendit directe objectum [illegible] [illegible] substantiam [illegible] quam [illegible] videt [illegible] variant circumstantias; unde vult illud objectum [illegible] circumstantiis [illegible] [illegible] circumstantiae [illegible] non intendendo, sed nec propter illas omittit operationem [illegible] intendit furari precise [illegible] in loco sacro, cum [illegible] quia intendit [illegible] [illegible].

Duplex est genus circumstantiarum: aliae [illegible] [illegible] bonitatem aut malitiam [illegible] aliae vero sunt quae [illegible] [illegible] quam ab [illegible] [illegible] accidit cum [illegible]

municat actui repugnantiam, et proinde specialem malitiam quam sine hac circumstantia non haberet, vel specialem conformitatem cum aliquam virtutem quam sine hoc non haberet. v.g. furatur quis in Ecclesia, actus ille furti contrahit sacrilegii malitiam ex circumstantia loci sacri, quod sit oppositus virtuti Religionis cum hec e circo seu justitiae opponeretur et sic de aliis casibus similiter actus castitatis exercitus cum circumstantia v.g. specialem gaudet excellentia et singulari merito, quia cum ex se sit actus castitatis habeat etiam per talem circumstantiam participat Religionis rationem, et meritum. Animadvertendum autem est, quod quando aliquis actus ex intentione agentis refertur ad extrinsecum finem tunc actus elicitus eius virtutis vel vitii, et actus imperatus alterius vitii vel virtutis. Ideo siquidem agit, nisi ex motivo bono vel malo, vel saltem affectuoso, propterea ergo circumstantia loco, ut habeat unde sibi ... in malum actus ... est elicitus a vitio furti sed imperatus a vitio opposito virtuti, quae tale vitium prohibeat.

Circumstantiae septem praecipuae ordinarie a Theologis Moralibus post D. Thomam 1a 2ae q. 7 art. 3 annumerantur quae hoc versiculo comprehenduntur

Quis quid, ubi quibus auxiliis cur, quomodo quando

Quis agentis qualitatem designat, an sit ... an sit nobilis doctus in officio publico constitutus an sit vir sacerdos an laicus an senex an juvenis

Quid objecti conditionem indicat nempe qualitatem ... an ... an in bonis pertinens, vel in persona.

Ubi denotat qualitatem loci:

Quibus ... denotat instrumenta, et media, quibus actio ...

[illegible] [illegible] et orationes, vacandi aut cum bonum [illegible].

Cur [illegible] significat causam quare aliquid [illegible].

Quomodo [illegible] [illegible] [illegible] magis vel minus [illegible] [illegible] ac [illegible], an cum ignorantia vel cum [illegible] [illegible]. [illegible] etc.

Quando temporis qualitatem significat ut de ea constet. Circumstantiae adiacentes actui bonitatem aut malitiam augent vel [illegible] [illegible]. [illegible], quas his versibus [illegible]

Aggravat ista locus, persona, scientia, tempus,
Aetas, conditio, numerus, mora, copia, causa,
Et modus in culpa, status altus, lucta pusilla.

[illegible] [illegible] [illegible] in ea consideret [illegible] [illegible] [illegible] consideret qualitatem criminis in tempore in loco in perseverantia in varietate [illegible], et quali [illegible] fecerit [illegible] et in [illegible] [illegible] multiplici [illegible], oportet [illegible] [illegible] [illegible] [illegible] excellentiam sui status aut officii et [illegible] [illegible] [illegible] et in modo operis sui, et qualiter [illegible] [illegible] [illegible]. Si in loco sacro aut cui debet [illegible] [illegible], ut sunt domus [illegible] et aliorum [illegible] [illegible] in tempore orationi constituto aut in festivitate sanctorum et in tempore [illegible]. Consideret quandam perseverantiam [illegible] quandam [illegible] [illegible] [illegible], et quanta [illegible] quam multi [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] nullum cito inveniat Deum [illegible]

In cognoscendo singularum peccati inveniat se [illegible] statis juxta cujus speciem et [illegible] et statum omnem alterius non [illegible]. Immoretur in singulis istis et sentiat malum [illegible] peccati [illegible] omnem qualitatem vitii. Defleat virtutem, qua interim caruit. Dolendum est enim etiam de dolore purgandum non tantum quod peccavit sed etiam quod se virtute privavit. Nam sicut [illegible] se consecuturum veniam. Doleat [illegible], quod non [illegible] [illegible] con[illegible]. [illegible] et doleat, quod [illegible] de [illegible] [illegible] et inde expectet gloriam, cujus omne tempus quoniam brevissimum est debuit [illegible] ad [illegible] praemium. Defleat etiam quoniam in uno offendens factus est omnium reus ingratitudinem [illegible] ingratus [illegible], qui plurimis virtutibus [illegible] cum [illegible] non [illegible] [illegible] quisque peccator fit culpabilior, quo est Deo acceptior. Ideo ex [illegible] peccavit quod [illegible] bono abundavit. [illegible] Animadvertere etiam oportet, et animadvertendo deflere animam proximi, quam [illegible] Deo [illegible] vel acceptam in malo [illegible] [illegible] in operatione sui [illegible] [illegible] aliis [illegible] convenientiis [illegible] corruptam vel incorruptam non conservatam, et [illegible] ascendo [illegible]. Doleat de injustitia, quam peccando [illegible], et de justitia, quam [illegible] non adhibuit.

Similiter in hoc [illegible] examinabimus. 1° utrum actus [illegible] [illegible] bonitatis vel malitiae. Secundo utrum dentur actus [illegible] in[illegible] indifferentes. Tertio utrum idem in omnibus suis actibus [illegible] se confirmare teneatur. Quarto utrum actus externi conferant [illegible] aliquam [illegible], et [illegible] bonitatem, vel malitiam, meritum aut demeritum interiori actui voluntatis.

CAP. II.

Unde actus morales bonitatis, vel malitiae speciem atque essentiam desumant.

Pro hac, et sequentibus quaestionibus praenoto 1o actus morales vocantur actus humani, qui sunt proprii hominis inquantum homo, [illegible] ut ait Jo. a S. Tho: prout agitur et regulatur ratione, et [illegible] hominis agere per voluntatem et rationem eo quod inquantum homo est rationalis, et inquantum rationalis est praeditus duplici potentia intellectu scilicet et voluntate, ideoque uti alibi cum S. Thoma diximus, actus dicuntur humani in quantum procedunt ex voluntate deliberata, seu est cum libertate per advertentiam rationis directa et dirigente. Igitur ratio [illegible] actus moralis, seu humani tunc invenientur voluntarium [illegible] et regulatum per rationem. Hinc moralitas actus est [illegible] actus voluntatis in objectum et subjectum regulis morum [illegible] malitia [illegible] cum [illegible] morali. [illegible] parvam cum arte artificiali [illegible] habere unde [illegible] distinguimus [illegible] regulas artis [illegible] [illegible] in [illegible] conformiter a [illegible] artis elaborato. ita in moralibus [illegible] sunt [illegible] voluntatis quae habent [illegible] amussim rationis et legis [illegible] regulae sunt lex, voluntas Dei et conscientia, [illegible] vero [illegible] in actu est [illegible] seu conformitas, vel difformitas regulae bonae operationis.

Praenoto 2do morale per se dividitur in bonum morale quod alias honestum dicitur, et malum morale quod [illegible] honestum ac pravum vocatur. Bonum morale [illegible] [illegible] [illegible] rationi per se consentaneum et ac [illegible]

adeoq. morali bonitas consistit in ratione sive ordine convenientiæ cum substantia rationali libera. Malum vero morale, seu inhonestum est illud, quod ei se repugnat, ac dedecet rationem liberam substantiam. Adeoq moralis malitia formaliter consistit in ratione, seu ordine disconvenientiæ cum rationali libera substantia.

Etsi vero moralem bonitatem ac malitiam dicamus explicamus cum ordine ad dictamen rationis, quod dicere solemus honestum esse quod recta ratio, sive conscientia [illegible] dictat. Similiter morale malum seu inhonestum esse cui recta ratio, seu conscientia repugnat, [illegible] explicanda à posteriore nobis [illegible] signo petita e [illegible] rationis [illegible] ideo recta ratio indicat amare [illegible] pauperes honestum quod [illegible] bonum honestum [illegible] tale autem est quatenus rationalem liberam naturam decet [illegible] recta ratio judicat mentiri [illegible] inhonestum esse, quod [illegible] tale est, tale autem est quatenus rationalem liberam naturam dedecet. Actus morales bonitatis vel malitiæ speciem [illegible]

Conclusio II. Actus morales bonitatis, vel malitiæ speciem aliquam [illegible] accipiunt [illegible]

Probatur [illegible] objectum bonum [illegible]
[illegible] conformitatis ad substantiam rationalem liberam [illegible]
bona, et honesta erit recta [illegible] virtutis. Contra si [illegible]
[illegible]
[illegible]
[illegible]
Osea cap. 9: Facti sunt abominabiles sicut ea quæ dilexerunt. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] rationi, liberam decet. [illegible]

injustitiæ [illegible] [illegible] [illegible] [illegible] modo [illegible] [illegible] invito auctore.

[illegible] actus moralis [illegible] a respectu [illegible] ad [illegible] ergo [illegible] [illegible] moralitatis, seu mali[illegible] [illegible] [illegible] seu in [illegible] [illegible] atque [illegible] per [illegible] ad objectum; ergo [illegible]

Dices, dantur [illegible] actus [illegible] nullam [illegible] [illegible] [illegible] actus [illegible] nullam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] et [illegible] contemplationem [illegible] [illegible] [illegible] 124 et 125, immo [illegible] tam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] virtutes [illegible] objectum [illegible] actus externus, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] et tractur de actu interno et externo dicendum [illegible] [illegible] inter utrumque [illegible] mutuum [illegible] actus [illegible] [illegible] in diverso genere causæ; actus quippe internus externum respicit ut mensuram, et eam [illegible] exhibeamus, quam in interno [illegible] reperit, ut juxta illam [illegible]tur; actus vero externus bonitatem [illegible] interni in genere causæ efficientis [illegible]. [illegible] enim [illegible] tam actum internum, quam externum, quoniam [illegible] moralitas [illegible] bonitatem desumere ab objecto, [illegible] externo [illegible] [illegible] moraliter, et [illegible] [illegible] ut [illegible] regulas morum, quam [illegible] actus respicit, et attingit [illegible], [illegible] immediate, [illegible] [illegible] mediante externo.

Observandum vero est discrimen esse inter actus [illegible] [illegible] sua mali sunt, ut fornicari, [illegible], [illegible] proximum [illegible] qui mali sunt ex prohibitione legis, ut [illegible] [illegible] [illegible] [illegible]. Qui ex primis generis sunt speciem mali [illegible] accipiunt ab objecto [illegible] se [illegible]; at vero qui posterioris generis sunt malitiam [illegible] habent ab objecto precise, et [illegible] [illegible] cum [illegible] ad legem præcipientem, aut prohibentem.

Conclusio II. Actus humani desumunt bonitatem, vel malitiam a circumstantiis, in quibus [illegible].

Probatur ratione desumpta [illegible] [illegible]: quemadmodum in [illegible], et [illegible] [illegible] [illegible] et [illegible] [illegible] respectu [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible], [illegible] ex [illegible] [illegible] seu ex accidentibus [illegible], aut [illegible], aut [illegible] v. g. ex proportione, situ, et [illegible] [illegible] [illegible], ita quoque [illegible] [illegible] [illegible] in actum [illegible] [illegible] circumstantiis [illegible] [illegible] [illegible] [illegible], [illegible], vel [illegible] in genere morum desumitur, jam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] malitia desumitur ex eo, quod [illegible] ut [illegible], vel [illegible]

singulis morum; sed autem circumstantiae possunt reddi conformes, vel difformes regulis morum siquidem non sunt convenientes, vel disconvenientes est operari circa substantiam actus sumptam hujus, vel illius obiecti, sed autem circa substantiam tali modo, tali circumstantia affectam inquantum non solum coniungit inhaerere miseriis divitis, sed in Sedecias sceleratam cum affectu magis indigente tempore, et loco necessitatis erogare, et idem apparet in actu malo: sed ex non solum sacrilegat, agere, sed magis ab egeno, quam a divite, magis in [illegible] [illegible], quam [illegible], magis iam [illegible] similiter malum est [illegible] [illegible] inordinatem per tenere [illegible], et adhuc [illegible] in Sacerdotem magis iniquum videatur

Dices circumstantia moralis afficiens obiectum transit in rationem obiecti cum nullum afficiat actui, quam circumstantias bonitatem nisi ut volitum; quod autem volitum est, utique est obiectum voluntatis sicut omne visum est obiectum visus, ergo [illegible] distinguimus bonitatem ab obiecto, a bonitate ex circumstantiis actionis

[illegible] enumeratione singularum circumstantiarum [illegible] circumstantiae quis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deus ex [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quaestiones [illegible] et obiecti si [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] obiectum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] malum [illegible] [illegible] si juxta [illegible] [illegible] [illegible] [illegible] [illegible] intrinsecae bonitatis, aut turpitudinis circumstantia [illegible], et [illegible] auxilii, cum sint valde [illegible] [illegible] [illegible] quam [illegible] [illegible] intrinsecam [illegible] [illegible] [illegible] v.g. [illegible] [illegible] [illegible] bonitatem, quae [illegible] [illegible] [illegible] [illegible] actum: si autem non est [illegible], [illegible] [illegible] [illegible]

[illegible] volita [illegible] nullam in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonitatem actus [illegible] bonum [illegible], [illegible] bonitatis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] divisibile.

Ad [illegible] circumstantias non transire in rationem [illegible] [illegible] [illegible] [illegible], sed tantum [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] tunc [illegible] minus [illegible] [illegible] [illegible], [illegible] [illegible], et [illegible]. et in hoc sensu [illegible] [illegible] [illegible] [illegible] autem [illegible] a solo objecto bonitatem desumere quia [illegible] circumstantias intra objectum [illegible] [illegible] voluntatis continentur [illegible] in [illegible] vero [illegible] rationem objecti voluntatis induunt. Sicut ergo non distinguemus objectum [illegible] a [illegible], ita et bonitatem [illegible] ab eo [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] singulis circumstantiis singularem in actu [illegible] [illegible]. quae [illegible] [illegible] moralis convenientiam vel [illegible] cum ratione, alias non erit circumstantia moralis [illegible] [illegible] [illegible] nihil [illegible] honestati, vel turpitudini [illegible] [illegible], et [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] nihil [illegible] [illegible] bonitati, sed si ex illa aliquid [illegible], vel [illegible], [illegible], ut cum [illegible] dignitas [illegible], cum [illegible] [illegible] [illegible], tunc opus majoris bonitatis [illegible] vel [illegible] turpitudinis [illegible] [illegible]; [illegible] [illegible] [illegible] in sublimitate constitutus, vel Deo specialiter [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] ad exemplum totius [illegible] Orbis. [illegible] [illegible]: Potentes potenter tormenta [illegible], [illegible] ut [illegible] [illegible], [illegible] [illegible] in [illegible] [illegible], quam [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible]

Ad [illegible] [illegible] [illegible] de quantitate objecti [illegible] [illegible] [illegible] [illegible] bonitatem [illegible] intra limites quantitatis capacitatem intellectus et voluntatis [illegible] [illegible]; cum bonitas non [illegible] [illegible] quantitate objecti,

in esse rei, sed in esse objecti prout scilicet voluntati ab intellectu proponitur; quod vero dicis circumstantias ubi, et quibus auxiliis ex parte extrinsecas nihil inferre bonitati operationis faciliores [illegible] quia sicut circumstantiae sicut et objectum externa sunt, ordo in illo interior est, in quo substantiam sitam esse intrinsecam bonitatem actuum manifestum est ex supradictis.

Quod vero additur de intensione actus, quae ad circumstantiam quomodo reducitur, dico, quod sicut intensio non sit cognita in actu signato determinate, et veluti speculative est cognita in actu exercito et practice, quod sentitur et experimento percipitur a voluntatis tenore, et hoc ipso quod voluntas illum actum producit vel tepidum exercet intensiorem, vel remissiorem illius amor.

Caeterum quantum ad durationem actus dicendum actus moraliter in individuo multiplicari per varias morales interruptiones si hoc actibus imperfectis constet, qui ad unum actum consummatum referri possunt. In his ergo numerandis non est quaerendum quot actus fuerint seu quo tempore animus in iis occupatus sit sine morali interruptione, ut cogitat quis de occidendo hoste, vertit se ad executionem, accipit ad exequendum instrumenta, motus cordis, et expressiones pravae voluntatis sentiuntur. Atque omnia haec uno peccato computantur, quia ad unum finem referuntur et ex eadem vitii radice procedunt. Haec ad distinguendum individualiter actus sufficit physica quaedam interruptio [illegible] sit, tunc autem moralis est, quando quis ab uno negotio ad aliud transit, vel quando inter actus notabile est temporis intervallum durante quo potuit mens in alias divertere. Resumendo ergo animus actus moraliter censetur [illegible] negotium de novo tractare et actus suos moraliter multiplicat. Quando autem actus [illegible] consummati sunt, nec ullum ad alios ulteriores [illegible]

omnia per se solum unum individualem actum cum morali instinctu, quaecumq. repetuntur, toties individualiter multiplicantur. Unde in confessione declarandus est numerus hujusmodi actuum perpetratorum, et consummatorum, non tamen dicendus est numerus cogitationum, vel desideriorum, quibus aliquis sine morali interruptione in hos se revocavit. Sufficit sed explicare tempus, quo quis in hujusmodi immoratus est tanquam circumstantiam aggravantem.

Conclusio III. Actus humani desumunt bonitatem vel malitiam etiam a fine extrinseco. Est communis.

Prob. ex [illegible] qui loco citato art. 4 [illegible] actiones humanas, et alias quarum bonitas dependet ab alio, habent rationem bonitatis ex fine, a quo dependent praeter bonitatem absolutam [illegible] existit. Sic igitur in actione humana bonitas quadruplex considerari potest. una quidem secundum genus prout scilicet est actio, quia quantum habet de actione et entitate tantum habet de bonitate; alia vero secundum speciem, quae accipitur secundum objectum conveniens. Tertia secundum circumstantias quasi secundum accidentia quaedam; Quarta autem secundum finem, quasi secundum habitudinem ad causam bonitatis. Ergo [illegible] Si in actibus humanis [illegible] bona intentio [illegible], aut mala intentione [illegible] malitia, vel si bona intentione, si peccatum [illegible] a [illegible] vivis in [illegible] perspicuum est actus humanos desumere etiam malitiam vel bonitatem a fine extrinseco; [illegible] ita est; ergo [illegible] Majorem constat ex illo Matth. 6. lucerna corporis tui est oculus tuus. [illegible] intentio [illegible]; si oculus tuus fuerit simplex totum corpus tuum lucidum erit; si oculus tuus fuerit nequam totum corpus tuum tenebrosum erit. [illegible] cum [illegible] quid, vel rectum agitur, et si [illegible] coram [illegible] quid [illegible] interni judicii observat. [illegible] Aug. [illegible] valde [illegible]

Probatur autem pt. auctoritate S. Tho: 1.2. q. 19 art. 7 ad 2. voluntas quae est de bono, si sit intentio malae causae volendi, qui enim vult dare eleemosynam propter inanem gloriam consequendam, vult id quod de se est bonum sub ratione mali, et ideo prout est volitum ab ipso est malum: unde voluntas ejus est mala.

Conclusio haec est expresse Augustini pt. sic ait, qui lib. S. Aug. lib. contra mendacium cap. 7. Interest quidem plurimum, inquit, qua causa, quo fine, qua intentione quid fiat: sed ea, quae constat esse peccata, nullo bonae causae obtentu, nullo quasi bono fine, nulla velut bona intentione facienda sunt. Ea quippe opera hominum sicut causas habuerint bonas seu malas, nunc sunt bona nunc mala, quae non sunt per se ipsa peccata sicut victum praebere pauperibus bonum opus est, si fit causa misericordiae cum recta fide .... haec, atque hujusmodi secundum suas causas opera sunt bona, vel mala; quae eadem ipsa si habeant malas causas in peccata vertuntur, velut si jactantiae causa pauperes pascantur..... cum vero jam opera ipsa peccata sunt furta, stupra, blasphemiae, vel caetera talia, quis est, qui dicat causis bonis esse facienda, ut vel peccata non sint, vel quod est absurdius, justa peccata sint? quis est qui dicat: ut habeamus quod demus pauperibus faciamus furta divitibus, aut testimonia falsa vendamus.... vero et [illegible] docet, licere fieri peccata, quae bono animo [illegible] [illegible]. Hinc concludit: Parvi est rel, qui concupiscendo quaerit quod [illegible] [illegible] et faciat eleemosynam. Gravius est avaritiae misericordiam furtum facere.

Quaeres utrum idem actus possit simul esse bonus et malus moraliter et interiorem habens simul eundem finem, et malum medium vel bonum medium, et malum finem?

Respondeo notando duplicem D. Tho. [illegible] 1.2. q. 19 art. ad 2um, intentionem malam vel considerari vel ut praecedentem [illegible]

ordinem scilicet rationis rectae, et ordinem illum violat vel intendit illum externam si 2o modo consideratur nec intentio nec actio bona est, sed tunc quis vult id, quod de se bonum est sub ratione mali, et ideo prout est ab ipso volitum est malum. Sed si intentio sit continuans, ait S. Doctor, tunc voluntas potest esse bona, et non interiorem sequentem non depravatur illa actus voluntatis, qui praecessit, sed actus voluntatis qui iteratur.

Considerandum valde 2do est, quod ait idem S. Doctor ibidem q. 20 art. 6 ad 1um. quia 2dum rationem generis unus est 2dum genus moris saepe quae multiplicari ambulatio continua inquit, est unus actus 2dum genus naturae, et tamen contingere, quod sint plures 2dum genus moris, si mutetur ambulantis voluntas, quae est principium actuum moralium. Deinde sic continuat. Si ergo accipiatur unus actus prout est in genere moris impossibile est, quod sit bonus, et malus bonitate, et malitia morali. Si tamen sit unus unitate naturae, et non unitate moris potest esse bonus, et malus. Sic hoc docuimus vel actum inceptum cum bona intentione esse bonum, et in sua continuatione posse esse malum mutata voluntatis intentione, sed tunc actus ille continuatus licet sit idem 2dum esse naturale non est tamen idem 2dum esse moris, quod variatur variata voluntate.

Dico unum, et eundem actum moralem non posse simul bonum et malum esse, quia bonitas actus moralis ex integra causa consistit, pravitas autem ex quovis eius defectu iuxta illud effatum S. Dionisii: Bonum ex integra causa malum ex quolibet defectu. Idque verum. Ludov. lib. 4 in ...: sicut medicum corruptum, inquit, uter verbis exemplarum, totum sanguinem, cui iniicitur, naturam corrumpit, universamque eius temperationem suo vitio commaculat sic simulatio cum semel animum imbuerit sinceritatem, et veritatem fraudabit. Quare in Evangelio Matthaei 6 aperte docemur, quod facientes opera bona, ut ab hominibus videantur jam receperunt mercedem suam dum operis mercedem jam vendiderunt.

[illegible] 1.2. q. 18 art. 4. ad 3. dicit quod nihil prohibet actioni habenti unam bonitatem deesse aliam. et adeo fore contingere actionem quae est bona ad speciem suam, vel adeo circumstantias ordinari ad finem malum vel e converso. non tamen est actio bona simpliciter, nisi omnes bonitates concurrant quia quilibet singularis defectus causat malum, bonum autem ex integra causa, ut dicit S. Dionysius. Ergo dicendo talem actionem esse bonam simpliciter supponit ad hoc quod esse bonam.

Hinc ut optime [illegible] eorum [illegible] actio [illegible] unam [illegible] bona [illegible] aliam [illegible] bonitate actuali et formali, seu objectiva, nec objectiva adeo [illegible] voluntate [illegible] et adeo se [illegible] tali voluntate agentis. Et ideo [illegible] legitime [illegible] actus, qui versatur circa objectum adeo [illegible] bonum [illegible] et malum finem vel alias circumstantias vitiatur [illegible] ipsius objecti bonitatem objectivam moraliter quae quam [illegible] aliis principiis [illegible] semper [illegible] quae potest a [illegible] approbari, et alias [illegible].

CAP. III.

An dentur actus omnino indifferentes

[illegible] actum aliquem [illegible] in praesentiarum [illegible] secundum suam speciem, aliud in individuo, tertio inter [illegible] [illegible] speciem appellatur communiter [illegible] medium adeo se et neutrum a circumstantiis [illegible] [illegible] est bonum nec est malum moraliter quatenus adeo [illegible] [illegible] a recta ratione seu [illegible] [illegible] [illegible] indifferens adeo [illegible] [illegible]

circumstantiis, et potest sive aspectu, quae sibi hic et nunc [illegible] moraliter bonus, neq. moraliter malus. Alia tandem indifferentia est ad meritum, et demeritum, eum quam ille actus dicitur indifferens qui cum sit moralis, atq. adeo bonus, vel malus neq. est meritorius nec demeritorius.

[illegible] hoc ultimum indifferentiae [illegible] meritum [illegible] considerari ut dicit conditionem naturalem quamcumque, [illegible] sive naturalis sive supernaturalis, et tunc dicendum est de indifferentia ad meritum et demeritum, quod dicitur de indifferentia ad bonum, et malum quia meritum in hac [illegible] acceptione est quasi passio, quae consequitur omne actum bonum sicut demeritum omnem actum malum, et [illegible] [illegible] est de conditione laudis, vel vituperii de quo agit D. Thomas 1. 2. [illegible] q. 21. Secundo potest considerari prout simpliciter dicit ordinem ad Beatitudinem supernaturalem, sicut a contrario demeritum [illegible] refertur ad [illegible] [illegible].

Conclusio III.ª Dantur actus humani, qui [illegible] speciem seu [illegible] naturam suam praecise considerati indifferentes sunt, indifferentia scilicet [illegible] inter bonum et malum.

Probatur. Actus [illegible] [illegible] sumit ab obiecto ut [illegible] [illegible] [illegible] [illegible] sicut actus illi dicuntur boni ex sua specie qui [illegible] in obiectum de se bonum, et e contrario illi esse [illegible] suo [illegible] [illegible] qui ex vi obiecti habent turpitudinem, ita illi [illegible] ex sua specie [illegible] [illegible] quae habent obiectum ex se [illegible] bonum, [illegible] [illegible] indifferens [illegible] [illegible] [illegible] [illegible] [illegible] bonum. Huiusmodi autem sunt plures actus [illegible], [illegible] [illegible] ambulare, levare festucam, [illegible] [illegible] et huiusmodi ex obiecto [illegible] habent bonitatem aut malitiam, sed [illegible] utrumq. indifferentes sunt; [illegible] ex bono fine [illegible], et ex malo [illegible] [illegible] [illegible] illud [illegible] [illegible] [illegible] in [illegible]: [illegible] quidam [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

quid [illegible]

a quibus iudicare temerarium est.

Confirmatur, [illegible] dicere, quod aliquis actus nostri sunt in [illegible] quod, precepit ut abstinere a carnibus in diebus Quadragesimae; aliquis vero [illegible] permitti ut manducare carnes diebus Veneris [illegible] signum est quod [illegible] actus sunt indifferentes quoad suam speciem, et quod [illegible] [illegible] circumstantiis determinari ad bonum, vel malum [illegible] [illegible] determinatae boni, aut mali dicuntur [illegible] boni, vel prohibiti quia mali.

Conclusio II. Actus in individuo considerati et [illegible] ab [illegible] deliberata sunt boni, aut mali, [illegible] sunt [illegible] in se indifferentes esse possunt. Conclusio est [illegible] qui [illegible] et [illegible] ergo hoc [illegible] ad eum finem, et prout dicunt ordinem ad objectum suum nec laudis nec vituperii materiam habent, an [illegible] circumstantiis finis boni, vel mali sunt; cum enim [illegible] actus a ratione deliberativa procedens si ad debitum finem [illegible] [illegible] [illegible] [illegible] boni et [illegible] rationem mali [illegible] ordinatur ad bonum finem [illegible] cum ordine [illegible] finem boni [illegible] est [illegible] quod vel ordinatur vel non ordinatur in debitum finem. [illegible] eundem actum habet a [illegible] ratione productum in individuo consideratum [illegible] vel malum. Si autem non a ratione deliberativa sed ab imaginatione procedat ut fricare barbam vel movere manum [illegible] actus non est moralis et [illegible] [illegible] quaestionem.

[illegible] doctrinam [illegible] [illegible] [illegible] auctoritas; [illegible] cap. Matthaei 12, quod de omni verbo [illegible] reddetur ratio in die iudicii. Quod si de verbis otiosis [illegible] ratio, quanto magis de operibus, inquit S. Hieron. in Matth. [illegible] [illegible] et [illegible] [illegible] dicitur quod bene sine causa [illegible] verbis [illegible] [illegible] [illegible] in Evangelio, loquor, [illegible] [illegible] [illegible] aut ratione, [illegible] [illegible] causa. [illegible]

omnia verba et opera, quibus omnis [illegible] n[on] dirigitur, mala sunt. Atqui otiosum verbum, et opus vel st. finem bonum esse bonum, verbo tiro caret et est malum. Ergo nullum esse pt. indifferens.

Explicat eo loci nomine verbi otiosi intelligi contumelias, et probra, quae jaciuntur in proximum juxta interpretationem S. Jo: Chrysostomi.

Sed in his contra stat, quod Christus D[omi]nus eo modo locutus fuerit, ut nos hoc extremi judicii rigore et severitate informaret, quae certe tanta n[on] videretur si iis tantum quae aperte mala sunt ut convitia, contumelias etc. ratio reddenda foret. Secundo [illegible] verborum alio sane modo intelliguntur a S. Greg. ut jam vidimus; et S. Basilius in regulis brevioribus [illegible] interrogatione [illegible]. omne verbum, inquit, quod ad propositum in D[omi]no usum n[on] facit otiosum est et magnum est illius periculum, ut si etiam [illegible] genere bonum sit, nisi ad aedificationem dirigatur, immunem n[on] faciat. S. Ambr. in [illegible] [illegible], inquit. proposuerit [illegible]. David aut probatur qui [illegible] vias suas, audiamus: ut n[on] inquit in linguas meas: si hoc cavet Propheta, tu non caves? tu n[on] reformidas, cui minatur D[omi]n[u]s in Evangelio, quod pro omni otioso verbo rationem es redditurus [illegible] otioso verbo, [illegible] quanto magis pro criminoso n[on] [illegible] [illegible] [illegible], sed omne quod n[on] fructuosum [illegible] [illegible] omnis [illegible] [illegible] [illegible] [illegible] et in ignem [illegible]. S. Hieron. in cap. 12 Matth. otiosum verbum est, inquit, quod sine utilitate, et audientis dicitur, et loquentis. [illegible] omnibus [illegible] [illegible] [illegible] ignorantiae, et [illegible] narremus [illegible] eorum qui scurrilia effutiat et cachinnis ora dissolvit, et aliquid profert turpitudinis, hic n[on] otiosi verbi, sed criminosi rationem tenetur. Juxta S. Bernardum [illegible] otiosum [illegible] verborum est [illegible] [illegible] [illegible] utilitatem [illegible] [illegible]

270 [illegible] in cap. 35: et seq. [illegible] quis agit. Dico igitur S. Jo. Chrysostomus nomine verbi otiosi solum intellexit [illegible] atq. [illegible] postulat, ut hac in re opposita unius Patrum sententiae potius, quam unius Chrysostomi adhaereamus.

Nec hanc doctrinam ex S. Augustino Lib. 2 de peccatorum meritis et remissione laesam videbit Doctor Ang. dicente: [illegible] quam voluntas [illegible] si [illegible] in medio quodam ita constituta ut nec bona, nec mala sit: aut enim justitiam diligimus, et bona est et si magis diligimus, magis bona; si minus, minus bona; aut si omnino non diligimus, non bona est. Quis vero dubitet [illegible] esse, voluntatem nullo modo justitiam diligentem, non modo [illegible] malam sed etiam pessimam voluntatem.

Illustratur laudata doctrina quod si quilibet in omni deliberata sua actione tenetur sibi honestum finem proponere, nullus in individuo manet actus indifferens, ut per se liquet. Atqui tenetur quilibet in omni sua deliberata actione honestum sibi finem proponere. Ergo. [illegible] demonstratur [illegible] Deum ex Ap. 1 Corinth. 10: Sive manducatis, sive bibitis, sive aliud quid facitis, omnia ad gloriam Dei facite. [illegible] quisque [illegible] agere, [illegible] operari [illegible] Beatum. [illegible] constat inductione omnium agentium [illegible] finem sibi [illegible] in individuo [illegible] finem [illegible] vel [illegible] aut vero [illegible] sive [illegible] nec [illegible] nec mali apparent: [illegible]

[illegible] eius quoque intentio erit turpis, et pravus erit ... actus malus. [illegible]
vero finis iucundus est et delectabilis, aut ... delectatio[illegible]
[illegible] finis idem ... quia ab ipso operante ordinatur ad
alium finem rationalem, vel interitur tanquam finis subordinatus
uno ut ab ipso operante refer[a]tur ad alium finem. [illegible]
[illegible] quae [illegible] rectam et decentem honestatis ra-
tionem, quoque recta ratio non approbat sed damnat delectationem [illegible]
[illegible] [illegible]. Potest ne excusari [illegible] dum non agit, ut [illegible]
[illegible] dignitatem suam ad brutorum [illegible] sensualitatem de-
[illegible]? [illegible] in illis actibus inordinationem non agnoscat, qui [illegible] vo-
luntate imperantur. [illegible] regulam sibi [illegible]
[illegible] ab omnibus observa[n]dam. [illegible] inter honestum et utile, [illegible]
[illegible] inter fruendum, et utendum, [illegible]
[illegible] voluptatem. Utimur ea, quam referimus ad [illegible]
[illegible] capiendam est. Omnis itaque [illegible] in vitium [illegible]
fruendis uti velle, atque utendis frui. Fruendum est autem [illegible]
[illegible] utilibus; oportet [illegible] invisibilibus [illegible] honestis [illegible]
[illegible] cumulant, [illegible] ubi et quale [illegible] voluntate non [illegible]
[illegible] [illegible]. Si autem [illegible] delectabilitas
[illegible], ut finis subordinatus amatur [illegible], veluti medium [illegible]
[illegible] [illegible] ulterioris finis, qui aut honestus est aut [illegible], aut
delectabilis [illegible], et tunc [illegible] idem [illegible]
[illegible] sermo erat de iis actibus qui tendunt in [illegible]
[illegible] aut sunt honestae aut pravae, aut delectabiles [illegible].

Conclusio III. [illegible] [illegible]
[illegible] quae sufficiat ad gloriam Beatitudinis, [illegible]
[illegible].

47° [illegible] hoc evidenter probatur [illegible] datur [illegible]
[illegible] beatitudinis ac [illegible] [illegible] datur [illegible]
[illegible] medium [illegible] maximum. [illegible] actiones [illegible]
[illegible] datur actiones [illegible] vel non sunt [illegible] in genere, vel [illegible]
[illegible] non [illegible] actiones [illegible] quas [illegible] [illegible]
[illegible] Beatitudinis [illegible] Trid. sess. 6 can. 32 [illegible]
[illegible] illa [illegible], quae [illegible] a justificatis [illegible]
vivae Christi membra [illegible] [illegible]
[illegible] amorem [illegible], quo [illegible] dicuntur [illegible]
[illegible] damnavit. Ergo [illegible]

Obiicies 2° contra: tam bonum et malum opponuntur privative sicut videns et caecum, tenebrosum et lucidum, sed [illegible] privativa [illegible] non datur medium in ordine ad [illegible] subjectum [illegible] [illegible] non datur [illegible] quod non sit vel videns, vel caecum [illegible] actus humanus qui est proprium subjectum moralitatis [illegible] medium inter bonum et malum. R. neg. [illegible] [illegible] in aliquo individuo, sed non [illegible] actus [illegible]
Distinguo ergo neg. [illegible] [illegible].

Obiicies [illegible] [illegible] Ricardum, [illegible] [illegible] [illegible] quae consistit in [illegible] et hoc nihil [illegible] [illegible]: ut aequitas [illegible] aufert [illegible] et [illegible] eam, et mors vitam; et inter [illegible] [illegible] non [illegible] medium circa proprium subjectum [illegible] [illegible] consistit in [illegible] sicut [illegible] [illegible] sanitas non [illegible] sanitas sit sublata, [illegible] totalem ablationem sanitatis quae [illegible] et ideo [illegible] non sanitas [illegible]

cum opposito [illegible], et hoc modo malum est privatio omni [illegible] ut [illegible] dicit in commentario super librum praedicamentorum [illegible] non omnem aufert, sed aliquid relinquit, unde potest esse aliquid [illegible] bonum, et malum. Ad contra [illegible] dico maj. [illegible] speciei absolute, et a parte rei in individuo concedo maj. [illegible] sub quarum abstractione sine individuo nego maj. concedo mi. nego consequentiam. [illegible] abstractione logico-metaphysica [illegible] species [illegible] determinatis individuis [illegible] tales species a parte rei, [illegible] salva [illegible] in [illegible] logico-morali admitti potest actus indifferens [illegible] in [illegible] admittatur actus indifferens [illegible] individuum [illegible] actum indifferentem [illegible] [illegible] in [illegible] [illegible] [illegible] modo [illegible] [illegible] specie est indifferens [illegible] est aliquid [illegible] [illegible] ad [illegible] ad [illegible] [illegible] modo potest [illegible] indifferens esse [illegible] speciei, quod sit bonus, vel malus [illegible] [illegible] [illegible] [illegible] sit [illegible] vel niger [illegible] esse suae speciei, quod non sit [illegible] aut niger [illegible] et ex [illegible] [illegible] quam ex principijs suae speciei [illegible]

[illegible] esse [illegible] in qua [illegible] est difficultas. [illegible] [illegible] bonum et [illegible], malum [illegible], inter utrumque indifferens ambulare capitis [illegible] [illegible] [illegible] nec bonum, nec malum, [illegible] nec [illegible] nec [illegible] [illegible] [illegible] [illegible] [illegible]

274 quaedam actiones eorum species, seu naturam suam, indifferentes
genere suo, ut docuit [illegible] Tho. Deinde de his actionibus in
individuo, et cum tantum hic operationes sumptae [illegible] sunt in
[illegible] [illegible] qui est in q. 3. Quaeramus de veritate an
[illegible] actionis in comparatione ad operantem sic sunt. [illegible]
opiniones. Unam quidam dicunt quod est divisio immediata [illegible]
facit [illegible] cum deliberatione, quod Deus [illegible] refertur ei ad [illegible]
vel ad aliquid destinatum. Deinde aliam opinionem [illegible]
quae solam [illegible] relationem operis in Deum exigit
[illegible] nam [illegible] his opinionibus rejectis [illegible]
[illegible] est [illegible] dicendi, quod in operibus voluntatis [illegible]
[illegible] est [illegible] medium inter malitiam et bonitatem, nam [illegible]
actio deliberata procedens a voluntate est ordinata ad [illegible]
[illegible] ad Deum, et haec quidem est bona [illegible]
ro non est ordinata, sed omnis actio non ordinata ad Deum [illegible]
ad finem non est mala quod quaedam non ordinantur propter [illegible]
tam conversionem ad creaturam. Quaedam vero non ordinantur
propter operantis negligentiam; quaedam propter infirmitatem et
miseriam. [illegible] actiones non ordinatae malae est [illegible]
[illegible] secunda est [illegible] opinionis. [illegible]
[illegible] nullo modo est malus, sed [illegible]. Hic usque [illegible]

Ad bene [illegible] sensum verborum S. [illegible]
[illegible] est [illegible] quae [illegible], et intelligi [illegible]
[illegible] [illegible] ut in [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Resurrectionem tangere nec ad salutem valuisse nec [illegible]
tiam curasse. sic eas in hoc sensu vocavit indifferentes quasi
medias inter salutem et damnationem non vero vocavit indifferentes,
quasi medias inter verum, et malum morale. Quae vero hoc ejus
sententias ig: cavendum est inq., in hac disputatione, ne sicut Stoici quaedam
facta media esse dicamus inter recte factum et peccatum, quae neque
in recte factis, neque in peccatis numerentur. Quae juxta hunc sensum
neque unum caeremonialium genus indifferens fingi et [illegible]
quo esse indifferens fuerit: cur autem non dicam inq. veteris
veterum Sacramentorum nec bona esse, quia eis non homines justificantur
nec [illegible] mala quia divinitus praecepta sunt? Ex his disputationis
[illegible] disputationem si potes, an usus caeremoniarum ita erat indif-
ferens, ut nec ad salutem inserviret, nec damnationi periculum inferret.
Hoc videant Augni verba, nec minus videntur verba S. Hieronymi
Cum quondam citatos quisivisset Augustinum arguat: Observationes, inquies,
legis quas nova ratio celebrant Judaeo, sicut ab ipso Paulo observatas
sunt sine ullo salutis periculo. Id quid velit dicere, sine ullo pe-
riculi necessitatis non satis intelligo. si autem salutem non afferunt, cur ob-
servantur? si autem observandae sunt, utique salutem afferunt neque in-
differentia sunt inter bonum et malum, sicut Philosophi disputant.
Bonum est continentia, malum est luxuria, inter utrumque indifferens
ambulare est. Cujus oculos habet, et non videat. S. Hieron. inquit hic actus
qui indifferentes solum sunt inter salutem et damnationem? hoc videtur
subjectum disputationis cum S. Augno. hoc etiam videt exemplum
allatum bonum est continentia, subjicit ad salutem, malum est luxuria
sive ad damnationem. Inter utrumque indifferens est ambulare, quae
hic actus honesto quodam motivo fieri et. sine peccato; et si autem

ride merito.

Ad 2dum dico, quod si textus S. Bonaventurae integer inspiciatur, clare apparebit, ipsum loqui de ea actione, quae nullum finem honestum respiciat, sed quae ad Deum non refertur: talis enim actio sunt verba, quae sequuntur: quod qui facit aliquam operationem ita quod circa creaturam non afficitur inordinate, nec tamen illam convertat ad Deum, sed facit propter aliquem finem qui respicit indigentiam naturae, ut cum quis comedit, ut reficiatur, talis actio indifferens judicatur, quia Deus nec illam remunerat, nec imputat in culpam. Quid ut dici clarius, [illegible] modernos quosdam Theologos, et hi plures sunt in [illegible] subiecti [illegible] qui concedunt cum S. Bonav. sententiam contrariam defendere.

Dices tertio contra eandem. Si foret dicendum ut recte praeceptum omnem actum referant ad honestum finem, omnis actus esset vere moraliter, aut malus ex obiecto, et 2dum speciem: consequens non admittitur, ergo nec antecedens. Sequela probatur: si extat illud praeceptum quilibet actus liberi obiecto de ipso honestus. Sed ergo in quolibet actu amamus honestatem vel non amamus; si amamus, actus quilibet ex obiecto est honestus; si non amamus, est inhonestus; tam ille actus ex obiecto est inhonestus qui ex parte sui obiecti finalis deficit ordinatione, [illegible] semper ex obiecto finali desumit actus speciem. Atqui si extat illud praeceptum, quilibet actus [illegible] honestatem ex parte obiecti finalis deficit ab illo praecepto; ergo etc. Confirmatur. Non semper [illegible] moralis licet [illegible] motivum honestatis, ergo non semper agere ob finem honestatis. Antecedens probatur. Nam agere

ut rationem differentiae intelligi, vel ita ut agat tali modo, ut ab irrationabilibus distinguatur. Secundo ita ut agat juxta, et non contra [illegible] moralitatis. Si primo modo intelligatur optime potest agere ut rationalis, quin agat ex motivo honestatis, nimirum potest agere eo praecise fine v.g. cum ambulat, ut exerceat suam libertatem, quae ratione distinguitur ab irrationabilibus, et non agit ob honestum finem. Si 2dum potest quoque agere ut rationalis, licet non agat ex fine honestatis. Nimirum potest agere ex eo motivo, ut suam actionem conformet regulae honestatis, permittenti operationem tamquam non prohibitam.

R.^o. Distinguo maj., omnis actus est bonus, aut malus ex objecto intrinseco, et 1dum speciem, quae sumitur ab objecto, nego maj. ex objecto intrinseco et 2dum speciem quae petitur a circumstantia concedo maj. et similiter distincta min. nego consequentiam. Bonitas illa vel malitia quae in actum redundat ex [illegible] Divino aut rationali omnibus actionibus praestantis finem alicujus virtutis non im[illegible] quoniam [illegible] non versatur circa objectum indifferens, ac finem intrinsecum indifferentem, ut est v.g. ambulatio manent per se, et 2dum naturalem speciem indifferentes; est ex bonitas, vel malitia proveniens ab extrinseco, quae prorsus intactam relinquit naturam, ac speciem actus, quemadmodum si actus in specie bonus, aut malus est non [illegible] suam bonitatem aut malitiam specificam ex quo accedit ipsi aliquis circumstantia extrinsecus, aut alia circumstantia extraria et [illegible] furto naturae propter odium in auditione sacri ad alios aliquos [illegible] ex his ratione ad alias respondeo.

Ad confirmationem nego antecedens, ad probationem respondeo, quod ut [illegible] intelligas agere, ut rationalis, sive in primo, sive in 2do modo, necesse debeat agere

propter honestum finem. Sed enim si 1° modo intelligatur debet ab individuis ex quo agit, necesse est ut exerceat conditionem vo-
tatem. quod ajo, tum illum abstracte agere si nullum suae actionis
finem prestituat praeter purum voluntatis exercitium; cum contra
minimum actio otiosa, cum teneamur tenere alium ultimum
hunc qui voluntatis exercitio prestituere: si 2do modo intelligatur
proinde contendo, licere tenere agere ob finem honestatis, quae
quod non exstat, illas, neve permittens actiones in individuo
praestatas, quin ad honestatem referantur.

Dicitur ultimo: Si quis otiosorum [illegible] [illegible]
[illegible] ob nullum finem bonum, vel malum nihil, cum alia
[illegible] circumstantia non exerceat actum malum sed neque bonum [illegible]
[illegible] non proponit sibi finem bonum. [illegible] indifferentiam [illegible]
[illegible] est importabilem, et relevitatem [illegible], conscientiis [illegible]
[illegible], si omnes omnino actiones suas, quantumcumque indifferentes
et leves teneatur reo. Verum finem referre, si omnes [illegible]
teneatur [illegible] [illegible] vel [illegible], et renunciare, si [illegible]
voluptate dirigatur, vel [illegible] blandimentis [illegible] [illegible]
[illegible] esse, et humilior illa Theologia est, quae [illegible]
vetat [illegible] campum, [illegible] [illegible] [illegible]
[illegible] [illegible], suavi naturae [illegible] [illegible] [illegible]
[illegible] [illegible] et quasi ridiculum est in omnibus [illegible]
[illegible] [illegible] commoditatem sectantibus peccatum [illegible]
[illegible] huiusmodi peccatis in confessionibus [illegible] [illegible]
timoratas: Dario. si [illegible] actiones essent malae, aut bonae [illegible]
[illegible]. Dum nullo finem in hac [illegible] [illegible]

[illegible] meã velle juramenti confirmi ; at, quo quis vedet.

R.^o, eum, qui erogat eleemosynam, quin finem aliquem sibi ejus actionis explicite proponat, exercere actum moraliter bonum, quoniam licet non intendat explicite, implicite tamen intendit bonum finem, cum natura, qui intrinsecus est operi, et ideo vocari solet finis operis, qui in praesenti est sublevatio pauperis. Nec enim semper exigimus ad bonitatem actus relationem ejus ad finem extrinsecum, qui dici solet operantis, sed solum cum actus versatur circa objectum indifferens. Si enim actus versetur circa objectum per se bonum, ut est eleemosyna, relatio actus ad [illegible] explicita exclusione de finem bonum est moraliter bonus, nam non, veniet [illegible] ad [illegible], et ad honestum finem.

Ad id, quod additur ratione nostra sententiae non gravari conscientias, [illegible] amore erga honesti finis sicut melior ita suavior efficitur operatio agentis. Non intricatur enim scrupulis, vel anxias efficitur, ac inquietas animum vitae, si in actionibus tantummodo deliberatis, et cum advertentia factis, saltem ad honestatem relationem exigimus, nec rejicimus omnes vitae commoditates, vel delectationes, si eas, ut par est, rationi subjicimus, nolumus quod delectatio corporis sit finis, sed medium ad faciendum, et perseverantius in opere insistendum. In genere dico quod [illegible] actus, de quibus in objectione fit mentio sunt actus indeliberati, dico est istis nulla est solicitudo. Ceterum [illegible] quod in probatione diximus actiones hominis cum sufficienti deliberatione factas circa objecta indifferentia vel ad honestum finem relatae sunt, vel saltem requiruntur

quam rationem commoditatem? si primum, operationes illas nescio laude dignas pronuncio, atque boni supernaturalis meritorias. Qui addunt ceteras ad meritum supernaturale requisitas, cum his non pugno, iuvamento, si conditiones adsint, quas in iuvamentum requirunt Theologi. si secundum quero ex illo, qui hujusmodi operationes abiit in qui obviandi habeat inadvertantiam invincibilem circa eam obligationem operandi [illegible] alium finem [illegible] vel vero ex fundis [illegible] utrumque conscientiae dictamen affirmet bene sibi operari nullo alio proposito finem [illegible]. Si vero ex his addit hoc actiones non [illegible] [illegible] aut absolutionis [illegible], quoniam qui eas dicit [illegible] peccat, quicunque ponunt dari actiones indifferentes in [illegible] [illegible], quod est id quod indicare voluit. Dum in conclusione apponi [illegible] illam per se. Si vero conscientiam [illegible] de hoc obligatione, et si prohibitis finem [illegible] in hoc casu operationes nunquam erunt indifferentes [illegible] hoc sensu semper bonae erunt, seu peccato [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hic sunt verba [illegible] [illegible].

Fragmentum XI hoc ordine [illegible] propositionem cum [illegible] [illegible], et [illegible] in societatem [illegible] [illegible] [illegible] [illegible] accedum [illegible] [illegible] [illegible] [illegible] [illegible] naturalis suis actionibus [illegible] [illegible] [illegible] doctrinae quam rationis propositionem naturalis appetitus [illegible] requirit suis actibus finem si [illegible] [illegible] [illegible] Delectabile [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] effectum ut in nostris deliberatis actionibus [illegible] [illegible] [illegible] nos aspirare [illegible] et adeo ut nullas nostras deliberatas [illegible]

[illegible] Deo [illegible] in [illegible].

CAP. III.

Utrum homo in omnibus suis actibus divinae voluntati se conformare teneatur.

Propositio 1a. Distinguunt theologi voluntatem Dei in voluntatem signi et voluntatem beneplaciti. Hanc voluntatem signi appellant praecepta et prohibitiones, quibus Deus significat, quid a nobis agi vel non agi velit. Voluntatem beneplaciti nominant eam, qua Deus vult absolute aliquid fieri, quae semper impletur, et quam nulla vis creata impedire potest. De priore intelligendum est illud Matth. 12 Quicunque fecerit voluntatem Patris mei [illegible] ipse meus frater et soror et mater est. Joan. 4 Meus cibus est ut faciam voluntatem ejus qui misit me. [illegible] Thess. 4 Haec est voluntas Dei sanctificatio vestra. Hebr. 10: [illegible] voluntatem Dei facientes reportetis promissionem. De altera vero intelligitur Psalm. 113 Omnia quaecunque voluit Dominus fecit in coelo et in terra. Isai. 46 [illegible] consilium meum stabit et omnis voluntas mea fiet. Esther 13 Non est qui tuae possit resistere voluntati.

Propositio 2da. Voluntas Dei in praesenti vita dividitur in antecedentem et consequentem. Antecedens, quae et [illegible] voluntas [illegible] dicitur, est ea qua Deus aliquid vult in se ipso et nullis circumstantiis consideratis [illegible]. Consequens voluntas [illegible] qua [illegible] aliquid volumus, vel potius vellemus si nihil aliud ex parte circumstantiarum obstaret, ut cum mercator navigans merces suas in [illegible] consideratas conservare vellet nisi instaret naufragii periculum. Consequens vero [illegible] absoluta dicitur, qua rem [illegible] in [illegible] circumstantiis [illegible] volumus, sicut idem mercator merces suas in naufragii periculo absolute in mare projicere vult. Ita porro voluntas

-ritur cum deliberatione.

Praeterea alia circa hanc quaestionem sunt qui dicunt [illegible] voluntatem conformari debere Divinae voluntati in volito formali, [illegible] in ratione volendi, quae se tenet ex parte finis, non in volito materiali. [illegible] inquiunt in hoc Divinae voluntati se conformare, quod quis velit [illegible] [illegible] ad [illegible], sicut vult, et quod Deus omnia propter suam bonitatem et gloriam [illegible] finem hoc quaerere tenetur, et non semper formaliter [illegible] sed saltem virtualiter, quatenus [illegible] finem intendit, qui [illegible] [illegible], ut ad Dei gloriam referatur. Sed non, inquiunt, in re volita Divinae voluntati nos conformare semper [illegible]. Alii vero contrarium ajunt, illi voluntatem [illegible] [illegible] [illegible] Divinae voluntati semper [illegible] [illegible] in ratione volendi [illegible] [illegible] [illegible], sed etiam in re volita quantum [illegible] [illegible] [illegible].

Conclusio. Homo non semper tenetur se conformare Divinae voluntati beneplaciti [illegible] voluntatem propriam [illegible] [illegible], seu non tenetur cum semper eandem voluntatem [illegible] absolutam, et [illegible].

Haec conclusio intelligitur de casibus, in quibus Deus aliquid vult quod [illegible] [illegible] esse non videtur. [illegible] sit pro omnibus [illegible]. [illegible] Deus [illegible] [illegible] voluntate, ut [illegible] [illegible] tatem suam per [illegible] morbum [illegible] [illegible]; hoc [illegible] [illegible] [illegible] non [illegible] Divinae voluntati se conformare, sed vitae suae conservationem in se ipsa consideratam velle [illegible] [illegible] omnibus [illegible] [illegible], et a Deo [illegible]

natura: de imminenti malo dolere, illud q. quantum poterit, avertere debet. Sed beneplacita, et absoluta voluntate, quæ rem in circumstantijs ordinis subiicit Divinæ voluntati manifestatæ, positum continebit Divinæ voluntati conformari tenetur, Divinamq. voluntatem suæ sensibili voluntati præferre, et Divinæ voluntati ordinem tanquam sanctissimum, et æquitate plenum adorabit, licet aliunde mærorem et tristitiam incommoda sentire, et pati cogatur.

Conclusiones sic explicatæ pa[illegible] [illegible] p.º David flevit interitum Absalonis et Jeremias amarissime luxit devastationem Jerosolimæ, Christus videns Civitatem flevit super eam satis [illegible] contra conformitatem voluntatis nostræ seu sensibilis Divinæ voluntati [illegible] [illegible] Atqui id ex Scripturis constat, flevisse Davidem, Jeremiam amarissime luxisse et. ergo etc. Atque hujus rei rationem ex [illegible] 1. 2. q. 19 art. 10 desumere possumus. Deus ex natura generali providentia communem rationem boni pro fine habet. quam homo non [illegible] ut res aliqua, quæ illum per se [illegible] bonam [illegible] [illegible] particularem ab homine spectandam mala sit, et [illegible] ab illius voluntate [illegible].

[illegible] Probatur ex Patribus. S. Anselmus lib. de similitudinibus [illegible] Bonum est, ut semper velle debeamus, quod Deus vult [illegible] vult ex [illegible] [illegible] mortuum [illegible] [illegible] [illegible] [illegible] si quis discipulo hortari voluerat [illegible] utique [illegible]. S. A[illegible] in [illegible] hic [illegible] Aliq[illegible] bona voluntate homo vult aliud quod Deus non vult; tanquam [illegible] [illegible] vivere, quam [illegible] bona voluntate vult mori [illegible] [illegible] S. Tho. in [illegible] sententiarum dist. 48 [illegible] 3 [illegible] q [illegible] non oportet, quod semper actu voluntatem nostram [illegible] con[illegible]

Secundus vero gradus [illegible] perfectionis est, quo [illegible] fore [illegible] civitatem [illegible] mediocrem [illegible] pro [illegible] infirmitatibus et [illegible] his [illegible] quae in sacris paginis habemus. Intelligentes [illegible] Agabo Prophetae, et Paulus multa Jerosolimis passurus erat [illegible] viribus eum a proposito suo avertere conati sunt. Sed cum ei [illegible] ut urbem Jerosolimitanam [illegible] quievimus dicentes Domini voluntas fiat Act. 21. [illegible] et Paulus [illegible] parvis [illegible] experimentis [illegible] hoc vel [illegible] verunt, ipsius voluntati acquieverunt. Sic Judas Machabeus [illegible] commilitones [illegible] Mach. 9. sicut fuerit voluntas in Caelo sic fiat. Sic pius Rex Ezechias cum ab Isaia Propheta [illegible] sui [illegible] mala [illegible] Dei voluntatem [illegible] Bonus sermo Domini, 4 Reg. 20, quem locutus es. [illegible] Heli cum [illegible] a Samuele Propheta [illegible] Dominus est, [illegible] 1 Reg. 3 quod bonum est in oculis suis faciat. Sic Rex David [illegible] ab ipso [illegible], ut Absaloni [illegible] [illegible] 2 Reg. 15 [illegible] dicens [illegible] [illegible] faciat, quod bonum est coram se. [illegible] omnium [illegible] et in [illegible] in bonorum omnium [illegible] [illegible], [illegible]: Dominus dedit Dominus abstulit: sicut Domino placuit ita factum est, sit nomen Domini benedictum, Job 1. [illegible] ad Colossenses cap. 3, [illegible] placere [illegible] [illegible] servo [illegible] [illegible]

Secundo [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] voluntatem [illegible]

nostram [illegible] Dei [illegible] [illegible] suam [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] Damonis [illegible] [illegible] [illegible] ante citavimus ex [illegible] [illegible]
[illegible] [illegible] fiat: [illegible] [illegible] dixerat, [illegible] [illegible] [illegible] fiat, [illegible] [illegible]
[illegible], ut [illegible] [illegible], [illegible] [illegible] mentem suam [illegible] [illegible]
[illegible] devotissime subscribunt. [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
voluntates, ait, sed voluntas tua [illegible] ad voluntatem Dei [illegible]
[illegible] Dei [illegible] ad tuam. [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible]
[illegible] voluntatem suam ad voluntatem Dei [illegible], [illegible] voluntatem
Dei ad voluntatem suam [illegible] conantur [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vult Deus, [illegible] Deum [illegible] [illegible] [illegible] [illegible]
[illegible] in [illegible] q. 1 art. 4 [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] a [illegible] [illegible] ut bonum [illegible] [illegible] [illegible]
[illegible] apprehensionem in illud tendere [illegible] [illegible] [illegible] [illegible]
voluntatis [illegible] [illegible] Deo conformis, si bonum refugerent. [illegible]
[illegible] voluntatis [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
deliberatae et [illegible] voluntatis [illegible]. [illegible] [illegible] [illegible]
[illegible] voluntate sensus, aut voluntate [illegible] et [illegible] [illegible]
[illegible] refugeremus, illam in voluntate absoluta et [illegible] velle [illegible]
[illegible] Si apprehenderetur aliquid [illegible] a [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] manifestatur, [illegible] [illegible],
[illegible] [illegible] [illegible] [illegible] apprehensionis et [illegible] [illegible]
[illegible] bonitatis teneretur aliquid velle, quamvis [illegible] [illegible]
[illegible] [illegible] sensitivus refugiant [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] voluntatem [illegible] [illegible]
[illegible] [illegible] nostram, et [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], quam [illegible] nobis [illegible] [illegible]. [illegible]

Divina voluntas regula est et mensura rectitudinis, et voluntatis creatae quae voluntas creata, nunquam recta et bona esse poterit nisi [illegible] divinae scilicet voluntati se conformat. Quod [illegible] ante in ipso voluntatem suam in omnibus divinae voluntati conformare debent. Primo enim id confirmat, quod rectae ejus obligationis una est ea, quod divina voluntas cum sit essentialiter bona et recta, omnium creatarum voluntatum regula est, cui se conformare tenentur. [illegible] in Oratione Dominica non frustra haec petitio posita est Fiat voluntas tua sicut in coelo, et in terra. Quarto sic [illegible] omnes autem contrariae [illegible] quod nobis in omnibus placere debeat divinae voluntati bono. [illegible] velle tenemus, quam [illegible] Deus vult. Ergo patet, nemo vero modo quis velle potest, ut divinae voluntati omnino conformetur nisi velit quod Deus vult.

[illegible] exemplo Christi probatur Christus ex [illegible] a morte liberari petens [illegible] perfecte suum, [illegible] propria voluit. [illegible] voluntatis [illegible] voluntati [illegible] [illegible] voluntate [illegible], et [illegible] velle [illegible] voluntate [illegible] [illegible] [illegible] qui [illegible] erat, et [illegible] [illegible] [illegible] contra voluntatem ipsius [illegible] aliquid: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] voluntatem [illegible] [illegible] quod [illegible]

nisi omnis infirmitati
scā qd̄ tu vis frater
urister Deo. Vis
sed si n̄ patris,
Pater si Filii

C.oᵃⁿ.

omnis, ad

ego fi

Dāns

ite

te

bi

id re tunc est volun-
tariy vita dicebat:
noverat Dñi, at
Christi ad [illegible]
ni revelatione
ut, ergo ñe
[illegible] volun-
tas re-
11-28,
non

[illegible] [illegible] ipsius rationem [illegible] consideratur.
[illegible] [illegible] tu [illegible] [illegible] id [illegible] voluntas [illegible] Divinæ voluntati conformationem [illegible] Deo. [illegible] hostibus nos invadentibus resistere, neu morbis, aliis[illegible] [illegible] [illegible] [illegible] [illegible]. Ast id [illegible] [illegible] [illegible] petiit [illegible] [illegible] si [illegible] [illegible] hac sententia [illegible] bene [illegible] conjunctum [illegible],

Certe [illegible], quam vult Deus, et ipse vellet.
[illegible], [illegible] [illegible]. hostibus invadentibus resistere, et morbis, aliisque malis [illegible] [illegible] [illegible], quia [illegible] hostes invadant, [illegible] constat [illegible] utrum velit [illegible] ut ab hostibus superemur. [illegible] hostes nos oppugnant scimus [illegible] voluntatis eam, ut ab illis oppugnemur, [illegible] id quarenus [illegible] ultimum resolvere debemus; [illegible] [illegible] [illegible] constat, utrum [illegible] [illegible] [illegible] [illegible] ut ab hostibus superemur, et ideo licite [illegible] defensionem [illegible] [illegible] morbo laboramus scimus velle Deum, ut morbo laboremus et hoc velle per animi submissionem tenemur. At nobis [illegible] constat, utrum velit Deus [illegible] hoc morbo moriamur, et sic illi [illegible] [illegible] occurrere possumus. [illegible] [illegible] id [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bene [illegible] [illegible], ut [illegible] mortem velle [illegible] [illegible] [illegible] [illegible] ut subitam Divinæ [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] consideratur.

[illegible] Obiicias quaestio cum [illegible] [illegible] [illegible]. aut debemus [illegible] Deus vult ex aliquo [illegible] [illegible], aut ex [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible] constat, [illegible], aut a quo tale [illegible] [illegible] [illegible] sit, [illegible] [illegible] [illegible], quia nullus obligatur [illegible] [illegible] ut velit damnationem [illegible]. [illegible] [illegible] [illegible] [illegible] velle, quamvis [illegible] [illegible] [illegible] [illegible] vellet. [illegible] nullo modo debemus [illegible] velle [illegible] [illegible] vult. Confirmat suam opinionem [illegible], quia [illegible] [illegible] [illegible] [illegible] conformes [illegible] Dei voluntatem [illegible] [illegible] [illegible] [illegible] [illegible] atqui [illegible] [illegible] velle [illegible] [illegible] [illegible]

Divinae voluntas [illegible] et maxime rectum [illegible] [illegible] ea [illegible]
Ergo voluntas creatae, nunquam rectae et bonae [illegible] [illegible] [illegible] [illegible]
regulae Divinae scilicet voluntati non se conformat [illegible] [illegible]
[illegible] ipso voluntatem suam in omnibus divinae [illegible] [illegible] [illegible]
[illegible] debent. Ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], quia Divina voluntas cum sit [illegible], ergo [illegible]
et recta, omnium creatarum voluntatum regula [illegible] [illegible]
more [illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] Fiat voluntas tua sicut in coelo et in terra. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
omnibus [illegible] [illegible] divinae voluntati [illegible]. [illegible] [illegible] [illegible]
velle [illegible], quem [illegible] Deus vult. [illegible] [illegible], nam [illegible]
[illegible] [illegible] velle et, ut divinae voluntati [illegible] [illegible] [illegible]
[illegible] [illegible] vult.

[illegible] [illegible] [illegible], et [illegible] [illegible], et [illegible] [illegible] [illegible]
[illegible] exemplo [illegible] [illegible] Christus ex [illegible] Domine
a morte [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] voluntati [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] et voluntati [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] voluntatem [illegible], et [illegible] velle [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
ut [illegible] qui [illegible] orat, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] voluntatem ipsius [illegible] [illegible] [illegible]
[illegible] Dei [illegible] [illegible] voluntati [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] voluntatem [illegible] [illegible] [illegible] [illegible]

tam ut via ad celestem coronam consideratur.

Obiectio vero si voluntas hominum divinae voluntati conformari semper debeat, neque hostibus nos invadentibus resistere, neque morbis, aliisque malis occurrere liceret. Ast id nemini unquam persuaderi poterit. Hypocr. [illegible] dicit, quod ad hoc sentiri sequeretur bono fine conquirunt [illegible], ut [illegible] mortem, quam vult Deus, et ipse velit.

Resp. et hostibus invadentibus resistere, et morbis, aliisque malis occurrere licere, quia animi hostes [illegible] est, non constat an utrum velit Deus ut ab hostibus superemur. Cum hostes nos oppugnant summus [illegible] voluntati eorum, ut ab illis oppugnemur, [illegible] [illegible] illorum robore debemus, [illegible] non constat, utrum [illegible] voluntatis sit, quod ab hostibus superemur, et ideo licitum est [illegible]. Cum morbo laboramus scimus velle Deum, ut morbo laboremus, et hoc velle per animi submissionem tenemur. At nobis non constat, utrum velit Deus, ut hoc morbo moriamur, et sic illi [illegible] occurrere possumus. [illegible] [illegible] adiicitur [illegible] conquirunt remoto bono fine [illegible], ut Deus mortem velit [illegible] consideratur ut subitanea Divinae [illegible] non autem [illegible] consideratur.

[illegible] Obiicies quaestio cum [illegible] [illegible] [illegible]. aut debemus [illegible] Deus vult esse aliquod vitium peccati, aut esse [illegible] [illegible] peccato quod non constat, ubi, aut a quo tale [illegible] [illegible] sit, [illegible] [illegible], quod nullus obligatur [illegible] ut velit damnationem [illegible]. sic [illegible] [illegible] eam [illegible] velle [illegible] [illegible] damnationem non [illegible]. Ergo nullo modo debemus idem velle, quod Deus vult. Confirmat suam opinionem [illegible], quia non [illegible] [illegible] conformari [illegible] Dei voluntatem [illegible] [illegible] [illegible] atqui inferior [illegible] velle, [illegible] quid [illegible] [illegible]

neq. scimus quidquid vult Deus; ergo neq. nos quicquid vult Deus nisi Deus jubeat, ut idem velimus.

R.º nos teneri velle id, quod Deus vult si non est praecepto [illegible] obligatio, aut lege aeterna Dei, [illegible] lege [illegible] [illegible] nobis, ut patet ex nostris probationibus, et tamen esse [illegible] Dei consideratis quippe omnibus circumstantiis. Argumentum vero [illegible] [illegible] ut arguens, solum probat, nos nullam obligationem teneri ut velimus [illegible] nostram, quatenus damnatio est, non autem probat [illegible] contra voluntatem Dei, quae vult praedictam damnationem. Hic tamen nego maj.; nam inter Deum, et hominem hanc [illegible] differentiam esse dicimus, quod Dei voluntas voluntatis subditorum regula non sit sicut Dei voluntas omnis creatae voluntatis regula est.

[illegible] ultimo: ex hac nostra doctrina sequi [illegible] qui est in peccato mortali et caret gratia Dei debere velle illam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible] Dei [illegible] gratia caret. Secundo sequitur [illegible] [illegible] Deus [illegible] [illegible] suam damnationem, debere illum velle suam damnationem aut [illegible] [illegible] [illegible] [illegible] [illegible]. Haec sunt absurda ergo etc.

R.º negando [illegible] sequelam: nam ut ostensum est [illegible] voluntatem Dei [illegible], quae decrevit facere aliquid occasione [illegible] [illegible] nobis, quod quidem est nobis, [illegible] [illegible] alio modo [illegible] [illegible] [illegible] nostra voluntas conformari omnino [illegible] [illegible] in oppositum; sed satis esse si servet in omnibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Auctor, quo [illegible] Deus [illegible] decrevit, occasione culpae est nostrae voluntatis [illegible] [illegible] [illegible] [illegible] [illegible]. Porro autem [illegible] [illegible] in unam, aut alteram partem servando semper voluntatem Dei

[illegible] necessario ex vitio [illegible] non [illegible] de re, quod non [illegible] voluntate Benefactori, ubi quae unice in [illegible] disputamus.

Ad 2dum sunt, qui respondeant, casum esse impossibilem suppositionem doctrinam [illegible]: impossibilem esse talem revelationem, et tunc quamdiu status viae durat. Quomodo supponi posset, inquiunt, damnationis revelatio contra Dei praeceptum? quamdiu vivit homo liberum ad conversionem, et in Dei misericordiam sperare tenetur; certam ergo suae damnationis revelationem habere non [illegible]. Citant D. Tho: in [illegible] sententiarum dist.° 48 q. 1 art. 4 q.a 2 qui illam quasi impossibilem vocat. Sunt vero alii, inter quos Vasquez, qui dicunt, [illegible] [illegible] aliquis certo suam damnationem, et reprobationem quam [illegible] ex revelatione Dei, putant non esse impossibile, cum [illegible] nunquam velle impedire suam damnationem bene operando usque ad finem vitae. [illegible] vero [illegible] non minori obligatione [illegible] [illegible] recte vivendum usque in finem. Ratio vero [illegible] talis revelatione facta adhuc maneat libertas, et obligatio [illegible] recte vivendi et operandum usque in finem vitae, eo quod ipsa damnatio non [illegible] absolute ex illo Dei decreto antecedente, sed [illegible] voluntate supposito futuro peccato ex nostra libertate. [illegible] [illegible] [illegible]

CAP. V

Utrum [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] in controversiam [illegible] [illegible] venit [illegible] [illegible] voliti jam voliti per actum interiorem ex eo procedit ad [illegible] tionem [illegible] [illegible] [illegible] [illegible] [illegible]

quo ipsam vivit, et [illegible] [illegible]. Et dico quod voluit quod executionem, quod sic actus voluntatis [illegible] [illegible] executionem neque efficacem, sed [illegible] complacentiam de re mala, et postea [illegible] varias actus exequens, non est dubium, quod talis executio [illegible] [illegible] malitiam ad illum primum actum inefficacem, quia innovavit [illegible] illum [illegible] et [illegible], aliquis cum [illegible] voluntatis quo efficaciter vult illam executionem, et sic multiplicare [illegible] non est [illegible] quod multiplicetur et malitia.

Quarta difficultas [illegible] [illegible] inter ipsam efficacem voluntatem, et executionem [illegible] ex [illegible] exterior executio [illegible] malitiam [illegible] voluntatem efficacem [illegible] ex eo precise, quod [illegible] [illegible] [illegible] [illegible] si illam [illegible] executionem [illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] pro executione voluntatem [illegible] magis [illegible], aut multiplicare actus, [illegible] [illegible] aliter [illegible] [illegible] tunc [illegible] [illegible], aut [illegible] malitiam propter illorum [illegible] multiplicationem. Sed hoc non est vi solius executionis [illegible] [illegible] [illegible] [illegible] ex [illegible] [illegible], aut multiplicationis [illegible]. Solum ergo considerandum est ipsa [illegible], et [illegible] executio [illegible] voluntas efficax [illegible] ex eo [illegible] executio [illegible] sit omnibus aliis [illegible] addat aliquid malitiae [illegible] [illegible] [illegible] [illegible] [illegible] talem executionem intendentem, et quod [illegible] [illegible] [illegible] [illegible] [illegible] de bonitate [illegible].

Conclusio. Supposito quod [illegible] efficaciter [illegible] velit [illegible] aliquem [illegible] [illegible], quod [illegible], et in executione non [illegible] [illegible] [illegible], tunc actus exterior non addit [illegible] [illegible] [illegible] [illegible] malitiae. Conclusio [illegible] [illegible] [illegible] a S. Tho. 1. 2. q. 20. [illegible] et in [illegible] [illegible] [illegible] 40 [illegible] [illegible] [illegible]

[illegible] ratio bonitatis consistit in actu interno voluntatis [illegible] ad [illegible] tas a bonitate suorum actuum: [illegible] quam bonitatem actus [illegible] [illegible] rationi, vel [illegible]: at hec bonitas ex actu interno in exteriorem [illegible] redit. [illegible] igitur [illegible] illa bonitate, quam [illegible] tas exteriori actui [illegible] actus [illegible] nihil bonitatis [illegible], [illegible] voluntas equaliter intensa sit.

Prob. [illegible] ex script. et [illegible] [illegible] [illegible] [illegible] Scriptura confirmatum: Voluntatem reputari pro effectu [illegible]. [illegible] [illegible] ageret si opportunitas [illegible]. [illegible] Math. 5. voluntas [illegible] pro adulterio reputatur: Qui viderit mulierem ad concupiscendam eam, iam moechatus est eam in corde suo. Voluntas [illegible] pro homicidio reputatur: Omnis, qui odit fratrem suum, [illegible] 1. Ioan. 3. homicida est. Quod planius, in [illegible] [illegible] voluntas pro facto reputatur, ubi factum [illegible] [illegible]. [illegible] loquitur S. Aug. lib. 1. de lib. arb. cap. 3: [illegible] cum eam non contingat, [illegible] facultas concumbendi cum coniuge aliena, [illegible] [illegible] modo sit id eum cupere: et si potestas detur facturum [illegible] [illegible] reus est, quam si in ipso facto [illegible] [illegible] [illegible] [illegible] [illegible]: Homo, [illegible] cum quodam [illegible] [illegible] sanguinem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] renunciatis, externa [illegible]

Prob. [illegible] [illegible] actus externus [illegible] [illegible] [illegible] vel [illegible], vel [illegible] et [illegible] [illegible] [illegible] [illegible] actus internus [illegible] [illegible] [illegible] [illegible] [illegible]

ergo ap. [illegible] quod [illegible] [illegible]. Ipsa malitia, vel bonitas quæ est in objecto objective transfunditur in actum formaliter; ergo actus externus, et objectum externum [illegible] [illegible] [illegible] bonitatem vel malitiam [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] inter se, et quivis [illegible] in actu [illegible] ad objectum [illegible] [illegible] [illegible] in objecto est [illegible], [illegible] [illegible] [illegible] vel [illegible] actus [illegible] [illegible], tanquam in actu [illegible] tendente ad objectum [illegible] [illegible] magis [illegible] [illegible] [illegible] objectum quam sit actus. Prob. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a voluntate, et libertate [illegible] [illegible] actio, [illegible] [illegible] [illegible] et [illegible] bona, vel mala, si ea actio [illegible] [illegible] [illegible] injusta sine ulla voluntatis [illegible] fieret [illegible] [illegible] [illegible] esset moraliter. Ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] bonum, vel malum, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sicut [illegible] calor [illegible] augmentum.

Haec [illegible] [illegible] [illegible] in eo [illegible] [illegible], et [illegible] [illegible] [illegible] eodem gradu intensivis et [illegible] [illegible] [illegible] nec [illegible] [illegible] [illegible] [illegible] [illegible] illo [illegible] [illegible] [illegible] [illegible] impedimentum [illegible] [illegible] [illegible] voluntatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible], aut malitiam; [illegible] [illegible] intelligentia [illegible] voluntas [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] illo

Dolores [illegible] [illegible] [illegible] [illegible] voluntate [illegible] [illegible] [illegible] Ciceronis sententiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

operat, malo ex voluntate, vel etiam quisq. miser efficitur [illegible] ut [illegible] suas [illegible] malæ voluntatis [illegible]. Præterea S. Bernardus scribens ad Hugonem de S. Victore in ep. 77 de voluntate martirii et de ipso opere martirii sic loquitur: Pro certo cum non aliunde martyrium nisi ex fidei merito illam obtineat prærogativam, ut singulariter vice Baptismi [illegible] suscipiatur, non video cur non ipsa æque et sine martyrio apud eum tantundem possit, cui et sine martyrii probamento procul dubio innotescit. Possit sane tantundem [illegible] quantum in salutis [illegible] obtinendum, non autem ad maxi cumulum quod indubitanter martyrium attribuit. Quibus verbis plane docet [illegible] non esse meriti [illegible] voluntatis perferendi tormenta martirii et ipsius operis martyrii; sed multo majoris meriti esse voluntatem cum opere quam sine illo. [illegible] Postremo [illegible] [illegible] errores Petri Abailardi, qui refertur in hoc textu: Deus vero [illegible] quod sola voluntas a Deo æternaliter remuneratur sive ad bonum, sive ad malum, nec propter opera major vel melior efficitur homo, nisi [illegible] Deum operatur in aliquo eius voluntas augetur. Igitur et nostra sententia est [illegible].

Quod attinet ad autoritatem S. Augustini [illegible] ex [illegible] 13 de [illegible] [illegible] [illegible] [illegible] [illegible] agere de [illegible] merito, ac [illegible] [illegible] [illegible] de felicitate, quam quidam [illegible] in eo constituebant [illegible] vivat ut vult. Hanc sententiam impugnat S. Doctor [illegible] [illegible] [illegible] fore beatum [illegible] vivendo in [illegible] [illegible] vivere [illegible] [illegible] miseria, non beatitudo [illegible] [illegible] tales [illegible] [illegible] [illegible] [illegible] illorum, magis abesset a vera beatitudine [illegible]

[illegible] non corrumpit, auget habitus pravos, illum [illegible] eandem equitatem [illegible]. Beatus igitur [illegible], ut [illegible] Doctor, nisi qui et [illegible], quae vult, et nihil vult male in beatitudinem [illegible] [illegible]. Quid istae ad propositum nostrum? ~ Secundum responsum [illegible] [illegible] existimare magis [illegible] [illegible] [illegible] peccati [illegible] quam [illegible] [illegible] opera [illegible], quam qui in [illegible] [illegible] et voluntate illud retinet, [illegible] semper, aut fere semper [illegible] ut voluntas ipsi operi coniuncta intensior fiat. In quo casu [illegible] negamus augeri malitiam et bonitatem [illegible] [illegible] ex[illegible] [illegible] interni, [illegible] [illegible] [illegible] [illegible] crescit affectus et magis [illegible]. [illegible] [illegible] [illegible] [illegible] Augustinus et alii Patres constituunt novam [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Bernardum [illegible].

[illegible] Abaelardi [illegible], [illegible] [illegible] propositio [illegible] Abaelardi reperiri, et quidem S. Bernardus, qui [illegible] [illegible] refert errores ejusdem Abaelardi in ep. 188 et [illegible] [illegible] propositionem [illegible] recenset [illegible] [illegible] [illegible] [illegible] in ep. 190 [illegible] [illegible] errores de [illegible] [illegible], et de [illegible] [illegible], et de [illegible] [illegible] [illegible] [illegible] illi errores [illegible] explicat. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] errores Abaelardi, et in [illegible] [illegible] [illegible] [illegible] errores [illegible] [illegible], [illegible] [illegible] [illegible] in hunc [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]mandatur; ergo illa ex. colligitur, sive hoc sit [illegible] sive [illegible]. [illegible]
[illegible] pejorem [illegible] quod [illegible] [illegible]

Obicias 2do Actio exterior est intrinsece mala; ergo novam malitiam addit actioni interiori [illegible] [illegible]
subit martyrium magis [illegible] apud Deum quam qui solam
[illegible] voluntatem. [illegible] [illegible] [illegible]
[illegible] interiorum et [illegible] exteriorum [illegible] [illegible]
[illegible] decalogo [illegible] furtum [illegible] [illegible]
3/ ergo etc. [illegible] gravissima [illegible] [illegible]
[illegible] exteriorum [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
in confessione [illegible] [illegible] [illegible]
[illegible] habitu efficace peccandi [illegible]: [illegible] in
[illegible] [illegible] poenitenti in satisfactionem [illegible]
[illegible] [illegible] dicendum; ergo etc.

[illegible] [illegible] [illegible] ergo [illegible], et [illegible] negando [illegible]
Ad 2dum. Dico eum qui subit [illegible] [illegible]
[illegible] [illegible] [illegible] merari apud Deum, quam [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] voluntas [illegible] et [illegible]
[illegible] aut [illegible] fiat. Ad tertium respondeo [illegible]
[illegible] [illegible] [illegible] malitiae diversitatem [illegible]
[illegible], [illegible], et [illegible] in [illegible] [illegible]
[illegible] [illegible], ut [illegible] [illegible], et [illegible] [illegible]
[illegible], [illegible] [illegible] praecepti [illegible] [illegible] [illegible]

sufficienter Divinae legi redderent obtemperare si ab externis facinoribus continerent et Divinae legis immaculatae conservatores [illegible] puritas commendaretur quae in ipsis exterioris corporis, id est [illegible] motus corporis. Et quaestum gravissimae illae damnae non [illegible] per rei malitiam sed solum obligationem ad reparandam damnae illatae, quae duo confundi non debent. [illegible] quidem respectu, nihil conferre [illegible] ad hoc, ut [illegible] in confessione specificandis. Est interiori malitiae [illegible] modo [illegible] mali est, sive denominatione intrinseca, sive extrinseca a malitia interiori petita, quae praecipue considerata abstrahendo ab eo, unde malitiam [illegible] [illegible] malum importat operi. Quare [illegible] manifestare tenemur propter Dei praeceptum, quo actus externos [illegible] interius, et continuas [illegible] demonstrant [illegible] praecepti [illegible] sufficienti [illegible] voluntate legislatoris, quae peccatores [illegible] illius quae distinxit. [illegible] [illegible] in praecepti non [illegible] [illegible] [illegible] [illegible] executionem [illegible] [illegible] [illegible] [illegible] [illegible] vult [illegible] consummatus voluntate.

Pro resolutione aliorum objectionum [illegible] quae de fructu operis, et effectu; [illegible] fructuosum esse opus ipsum exterius, quam sit sola voluntas, et propositum illius, etsi [illegible] eandem rationem [illegible] efficaciter [illegible] et opportunitate operandi, ut [illegible]

[illegible] susceptibili [illegible], [illegible] non suscipit, [illegible] opportunitas, tunc quidem non erit ejusdem fructus, et effectus [illegible] sine opere, ac si opere ipso susciperetur [illegible] [illegible] gratiam conservat ac opere operato, quam [illegible] [illegible] [illegible] [illegible].

DISP. III.

De Regulis [illegible]

[illegible] ac [illegible] [illegible] actiones nostras tum [illegible] [illegible] suam regulam [illegible], cum [illegible] conveniant [illegible] ab ea [illegible] mala judicantur. Adeo ut [illegible] nihil sit praeter illam [illegible], aut [illegible] [illegible] [illegible] regulae [illegible] quam [illegible] [illegible].

[illegible] legem [illegible] [illegible] unam [illegible] ex regulis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], vel [illegible] contra legem Dei, [illegible] [illegible] accomodare, et [illegible] [illegible] [illegible] [illegible] immaculatus, et beatus [illegible] illud [illegible] Beatus [illegible] [illegible] in [illegible] [illegible] et in via peccatorum [illegible] [illegible] et [illegible] cathedra [illegible] [illegible]: sed in lege Domini voluntas ejus [illegible] in lege ejus meditabitur die ac nocte. [illegible] psal. 18 [illegible] immaculati in via, qui ambulant in lege Domini. [illegible] sunt [illegible] [illegible] [illegible] [illegible] in [illegible] psalmum. [illegible] [illegible] parvis, et [illegible] [illegible] [illegible] [illegible] parvitis, quo [illegible] [illegible]: nam [illegible] [illegible] [illegible] [illegible] [illegible] sunt, et [illegible] majori [illegible] [illegible] [illegible] [illegible]. Tam magnum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

voluntatem. [illegible] tandem fatigamini quo [illegible] [illegible] [illegible] beati immaculati in via qui ambulant in [illegible] [illegible] sed beati immaculati in via qui ambulant in [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut tanto se sciant [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eam [illegible] intelligendo et vivendo [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] hominibus veritatem [illegible] [illegible] [illegible] [illegible] [illegible] communi.

[illegible] [illegible] Platonicorum, et Stoicorum [illegible] [illegible] [illegible] [illegible] [illegible] ait [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] situm [illegible] [illegible] [illegible] aeternum quidam [illegible] universum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et divinam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vetandum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible], et ad vetandum [illegible] [illegible] [illegible] [illegible]

Divinam voluntatem esse pariter [illegible] [illegible] [illegible] constat [illegible] [illegible] 3. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

et [illegible] aliarum; Aeternae lex Divinae positivae, seu [illegible]
[illegible] Dei; vel etiam altiori modo continetur lex ae-
ternae [illegible] et lex [illegible] simpliciter, ut regulae vo-
luntas Divinae tamquam regulae quaedam positivae [illegible]
[illegible], et veluti quidam [illegible] quaedam [illegible]
vel vero cum lex divinitus, quae lex aeternae [illegible] et ima-
[illegible] extendens sese ad singulas operationes, et ad [illegible]-
[illegible] et practicandas [illegible] officia, quae spectant ad legem
[illegible] lex autem Divinae ad [illegible] officia [illegible] quae ad
legem nat. non attinent.

Addi autem lex tertiae regulae, et est illa, quae dicitur
recta ratio, seu lex nat., quae est quaedam legis aeternae [illegible] Dei
participatio, quae [illegible] sibi ipsi providentiam, [illegible] sibi neces-
[illegible] quid faciendum, vel vitandum, et [illegible] honestatem
[illegible] et finem suum [illegible]. Unde S. Tho: 1.2. q. 91
[illegible] omnia [illegible] aliqualiter legem aeternam Dei [illegible]
[illegible] creatura [illegible], inquantum excellentiori
quodam modo Divinae Providentiae subjacet, inquantum Pro-
videntiae fit particeps sibi ipsi, et aliis providens. Unde in ipsa
participatur ratio aeterna, per quam lex naturalem inclinationem
[illegible] actum et finem. Constat ergo ex doctrina
[illegible] legem nat. [illegible] ex [illegible] quandam [illegible]
[illegible], ac Providentiae Dei, quae [illegible] sit [illegible]
[illegible] dum [illegible] ordinat illi quid faciendum et quid
[illegible] sit ad debitum finem suum [illegible] sunt
ad honeste vivendum. Vide quae diximus cap. 1. [illegible]
Nonnulli ex SS. Patribus hanc naturalem legem con-
[illegible] appellant; sic illam vocat S. Damasc. [illegible]

cap. 23 ferè martyr [illegible], idest conscientiam. Sic idem [illegible] expo-
let D. Tho: [illegible]. cum in psal. 147 ait, et universa, quae [illegible]
sufficientem [illegible] legem in corde [illegible] [illegible] [illegible] fi-
geret, simul autem hoc [illegible] indidit incorruptum iudicium cui-
unicuique suum conscientiae calculum.

Sed ne a modo [illegible] scholasticorum recedamus [illegible]
[illegible] [illegible] legem naturalem a conscientia [illegible] [illegible]
mus nos laudatas regulas [illegible] habere volebat regulas [illegible]
[illegible] conscientiam vero, et synderesim [illegible] [illegible]
[illegible] regulas [illegible]. Synderesis juxta S. Tho: 1.2.q.79
[illegible] est habitus primorum et universalium principiorum
[illegible] [illegible] sicut [illegible] [illegible]. [illegible], est in nobis [illegible]
[illegible] principiorum speculabilium, quibus sine [illegible]
[illegible] statim [illegible] veritates attingimus sicut [illegible]
totum est majus sua parte etc., sic etiam est in nobis quidam
habitus primorum et universalium principiorum [illegible]
[illegible] [illegible], quibus [illegible] [illegible] animi natura [illegible]
statim apprehendimus aliqua tamquam bona, et [illegible]
alia vero tamquam mala et fugienda, et sicut in habitu
primorum principiorum speculabilium [illegible]
[illegible] in iis [illegible] synderesis habitum [illegible]
[illegible] vel omittenda [illegible] [illegible]
[illegible] cum sit [illegible] omnis et mali [illegible]
[illegible], cujus universalis habitus actus [illegible] instigare ad bonum
et murmurare de malo.

Conscientia vero auctore S. Tho: [illegible]
est [illegible] vel actus [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] applicamus ad aliquam

mittendam [illegible] actionem fieri, sic definit, inicium [illegible] variis practicis circa particularia per ratiocinationem deductum ex principiis universalibus contentis in Synderesi ut Omne malum peccati est detestandum; perjurium est malum peccati, ergo est perjurium detestandum. Circa hanc definitionem notat laud. Auctor, quod conscientia partim se exter[illegible] [illegible] [illegible] necessitas ea vel accusando tanquam male [illegible], qui dicitur remorsus conscientiae vel commendando tanquam recte facta, quod dicitur testimonium conscientiae, ad Matth. 2. ad [illegible] ii, et ii ad Rom. 2. (ostendunt Gentiles) opus legis scriptum in cordibus suis testimonium reddente illis conscientia ipsorum, et inter se invicem cogitationibus accusantibus, aut etiam defendentibus. Partim vero se ostendit conscientia in genere instantia et futura dictando quae agenda sint tanquam honesta, quae vero omittenda tanquam turpia, seu inhonesta: Quam de re affert testimonium S. Basilii i Homiliam, [illegible] S. Pater ex ipso [illegible], [illegible] cogitationes [illegible] judicia [illegible] viro [illegible] omnino satagendum est [illegible] cordis [illegible] tribunal constituere, [illegible] judicia [illegible] mentem suam velut in trutina [illegible] [illegible] convenienti et ad [illegible] agendum aequa lance [illegible]. Atque hoc judicium circa agenda, proprie, [illegible] est [illegible] conscientia [illegible] hanc [illegible] quatenus [illegible] agendis indicat quam maxime ad propositum nostrum [illegible]. Hinc facile possumus scholasticorum [illegible] rationem considerare cum [illegible] Patrum quod superius [illegible] [illegible]

legis naturalis principalem, ac tam eam quam S. Tho: sinderesim vocat. Conscientiam vero actum legis naturalis quo nobis in particularibus circumstantiis intimatur quid agendum vel omittendum sit. Est ergo conscientia lex naturalis non in habitu sed in exercitio.

In omnibus vero in ore conscientiae judicium colligitur in illis ex illo Eccli. 32: In omni opere tuo crede ex fide animae tuae. Secundo ex illo Pauli ad Rom. 14: Omne quod non est ex fide (hoc est contra conscientiam explicant theologi cum S. Tho:) peccatum est. Tertio ex illo Pauli 2 Cor. 1: Gloria nostra haec est testimonium conscientiae nostrae. Tandem ex 1 Jo: 3: Charissimi si cor nostrum non reprehenderit nos fiduciam habemus ad Deum, et quidquid petierimus accipiemus ab eo quoniam mandata ejus custodimus et ea quae placita sunt coram eo facimus. Unde voluntas peccat si in operatione recedat a sua regula proxima, hoc est a voluntate [illegible] a lege aeterna Dei, quam nobis applicat et intimat. Siquidem lex aeterna obligat id quod dicendum erit de conscientia quae est lex proxima, quatenus nobis applicat legem aeternam.

Conscientia communiter dividitur in certam, probabilem, opinativam, rectam, erroneam et scrupulosam. Conscientia certa est dictamen rationis saltem moraliter certum de quo rationabiliter dubitare non possumus. [illegible] est illa quae inter duas partes fluctuat et [illegible] ad unam quam in aliam inclinat: sic [illegible] S. Tho: et S. Antoninus: pro eum intellectui [illegible]

rationes suadentes illam partem: secundo quando ex alterutra parte rationes recurrunt [illegible] ut non possit discernere, quae [illegible] sint fortiores. Conscientia opinativa est quando inter duas propositiones contradictorias, de quibus non potest iudicium demonstrativum intellectus indicat unam esse alteram verisimiliorem existimans illam veri[illegible], esse veram quam alteram sed [illegible] ut quiat [illegible], cum aliqua formidine oppositi; [illegible] ta illam indicat veram ut de illius veritate non habeat [illegible] certitudinem. Recta est quae ex principiis veris recte applicatis iudicat in particulari aliquid agendum vel fugiendum. Porro applicatio illa principiorum interdum recta et vera est tam speculativae quam practicae veritatis et tunc emergit conscientia omnimode recta et vera.

[illegible] vero applicatio illa principii practici vera [illegible] speculativa [illegible] ratione [illegible] certitudine [illegible] [illegible] practica seu in ordine ad practicam conclusionem, seu [illegible] vide [illegible] [illegible] exemplum [illegible] in Patiente [illegible] qui bona fide [illegible] [illegible] [illegible] a [illegible] ita [illegible]: [illegible] est accedere ad propriam uxorem. hec autem est mea uxor [illegible] ergo licitum est accedere ad hanc [illegible]. Ecce vides applicationem principii seu minorem speculative falsam esse, veram [illegible] practice. Post in ordine ad inferendam conclusionem practice veram; aliud [illegible] vere [illegible] sunt, et [illegible] [illegible] cum [illegible]

ponatis tenere de mala fabani fide suspicari potuisset,
ideoque quivis vir bonus, ac servare praeceptum omnibus in
cunctisque tunc occurrentibus ita practice indicabit
et eadem rata judicium sive conscientia operativa fu-
isset. Erronea vero est, quae est falsa, et a veritatis
ipsius sive in se, sive in aliqua circumstantia judicat
aliquid esse vel agendum, vel omittendum: ut Observantes
unum exemplum cultus religiosi est honestus esse
non vero, sed mentiri pro Religionis augmento est cultus
Religionis; Ergo mentiri pro Religionis augmento
honestum est, adeoque gradum; atque hoc mendacium
Religionis augmentum cedat. ergo licitum et honestum
est nunc mentiri. Haec practica vero conclusio seu
conscientia per se, ut in syllogismo legitimo falsa et erronea
est deducta ex falso et erroneo illo principio practico,
quod mentiri pro Religionis augmento sit cultus Reli-
gionis, et honestus. Scrupulosa tandem conscientia est
illa, quae sine ulla causa appretiativa vel ex aliqua
levi, quae levi, et nullius momenti ratione,
judicat aliquam rationem factam vel faciendam
esse malam. Scrupulus enim vocatur ratio
quae animo anxietatem, et anxietatem parit.
In hac disputatione rebus quibusdam multi-
lineatis, quae a diversis vitae statibus, a
mores a habituali affectus componit vitam

ā bona et vivere, sed disputare, obvistus sequentia examinandas suscipimus. Pō agemus de Conscientiā erroneā; secundō de Conscientiā dubiā. Tertio de conscientiā scrupulosa non agemus nisi de conscientiā probabili, seu quaestiones quae sub hujusmodi titulo Theologi Morales examinant ea verrae sunt, quae in proloquio in medium attulimus.

CAP. II

De Conscientia erronea.

Conscientiā erroneā cujus ideam paulo ante dabamus duplex ē invincibilis, et vincibilis. Invincibilis ē, cujus error, moraliter vitari non potuit, idemq. nec voluntarius ē, nec ad ipsam imputatur. Vincibilis ū ē, cujus error vitari potuit, ac debuit, ac proinde involuntarius, atq. culpabilis extitit.

Conclusio I. Agens contra conscientiām erroneam invincibilem peccat, et quidem ea specie peccati, et contra eam virtutem sicuti, rationalis judicat.

Conclusionis pars prior probatur sic a S. Tho: 1. 2. q. 19 art. 5 in corpore in contrario: Conscientiā nihil aliud ē quam applicatio rationis ad aliquem actum: scientia autem in ratione ē voluntas ergo discordans a ratione errante ē contra conscientiam. sed omnis talis voluntas ē mala; dicit ex S. 1. ad 14. Omne quod non ē ex fide peccatum ē, Deo nec ōē quod ē contra conscientiam Ergo voluntas discordans a ratione errante ē mala. ... S. Tho... Nec aliquod divina ... [illegible]

De interpretatione textus hujus addo sequentia documenta. In [illegible] cap. [illegible] q. 1 can. omnes [illegible] loquitur. Illud vero (omne quod non est ex fide peccatum est) non ita intelligendum est ut quidquid ab infidelibus fit credatur esse peccatum, sed omne quod contra conscientiam fit, aedificat ad [illegible] fidei [illegible] peccatum est, quod aliter fit quam probatum est. Idem quoque aperit antiquus Auctor, qui [illegible] Pauli epistolas commentariis illustravit, et cujus [illegible] [illegible] inseruntur. Dicit enim: [illegible] [illegible] etsi [illegible] [illegible] [illegible] si [illegible] non fit ex fide, hoc est contra conscientiam [illegible] [illegible] credamus esse malum peccatum est.

Deinde probatur ratione. Nemo potest sine peccato descendere a conscientia recta; ergo neque ab erronea [illegible] [illegible]. Idem non potest [illegible], quia conscientia recta proponitur ut lex [illegible] aliquid ut faciendum, aut fugiendum. Sed omnis conscientia erronea nobis proponit ut lex dictans licet, illud aliquid faciendum, aut fugiendum. Ergo si discedere a recta est peccatum etiam erit discedere ab [illegible] [illegible] voluntas [illegible] [illegible] [illegible] [illegible] praecepti nisi eo modo quo ab intellectu [illegible] eum ut [illegible] [illegible]; ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordine. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Praesentis contemnere praeceptum Imperatoris. Ergo, si conscientia erronea proponit aliquid ut praeceptum Dei, tunc idem est contemnere dictamen eius, ac Dei praeceptum.

Altera Conclusionis pars facile ostenditur; quia, ut malum apprehenditur sub quadam ratione seu specie mali apprehenditur, scilicet ut contrarium rationi vel alicui virtuti. Ergo si quis hoc erroneum dictamen conscientiae [illegible] peccat contra virtutem, quam putat se violare.

Conclusio II.

Hoc interest inter conscientiam erroneam invincibiliter, quod illa obligat [illegible] et nisi eam sequatur, peccat; ad hoc autem [illegible] voluntas [illegible] obligatur, sed tantum ad [illegible] deponendam [illegible] perseverat.

Prior pars [illegible] nam peccatum [illegible] existimatur [illegible] quae [illegible] ratione eiusdem [illegible] seu falsae existimationis, [illegible] per accidens [illegible] quam praeceptum [illegible] Itaque si conscientia dictet esse praeceptum, quod [illegible] non est ex fide. Omne autem quod non est ex fide peccatum est. [illegible] molestum [illegible] maxime [illegible] ergo [illegible] agit.

Pars altera [illegible] [illegible] [illegible] [illegible] [illegible]

conscientia vero quidem obligare nequit aliquem contra [illegible]
si existente tali conscientia non vellet quis mentiri peccaret cum
tunc conscientia dictaret peccatum esse, [illegible] nullus [illegible]
scindere, si ex tali conscientia mentiretur [illegible]
cium illius nihilominus peccaret quia illa ignorantia non exc-
usaret eum nullus enim obligatur ad [illegible]
peccatum est ergo illa conscientia non [illegible] aliquem obl-
igare, ut eam sequatur [illegible] in quo consistat [illegible]
ta ejus qui [illegible] talem conscientiam erroneam esse. Duo mul-
tas unum peccatum est mentiri alterum: peccatum est
mentiri [illegible] judicium non obligat ut illud sequamur, [illegible]
[illegible] obligat ne contra illud faciamus. [illegible]

Dices contra, [illegible] conscientia [illegible]
[illegible] sequi obligare ad id quod est contra legem [illegible]
[illegible] conscientia [illegible] aliquid est contra legem Dei [illegible]
dictat, ut praecipit mendacium v.g. ad salvandam vitam
proximi. Ergo in isto casu nequit obligare. [illegible] secundo
Deus nequit obligare [illegible] est intrinsece malum
sed mendacium est intrinsece malum ergo [illegible] nullo
modo [illegible] Secundo Deus nequit esse
sibi contrarius: sed si [illegible] sequi conscientiam [illegible]
in eo casu sibi contrarius [illegible]
nullum casum esse mendacium; conscientia vero erronea
dictat ob salutem proximi esse mentiendum; [illegible]
esset sibi contrarius. Ergo si Deus obligaret sequi in
isto casu conscientiam erroneam esset sibi contrarius [illegible]

[illegible] requirit legis esse auctor alicujus conscientiae [illegible]
eam teneamur sequi. Consequentia patet, quia in tantum nos obligare
[illegible] in quantum est lex [illegible] a Deo derivata, ab ipsaque
accipiens vim obligandi.

Resp. ad 2um conscientiam posse obligare [illegible]
contrariam [illegible] quod lex haec ignoratur [illegible] legem non aliter
obligant, nisi prout sunt in judicio practico intellectus cum
[illegible] sit in illo lex Divina prohibens mendacium
[illegible] alias sit contraria [illegible] falso [illegible]
legis Divinae, et naturalis [illegible]. [illegible] esse [illegible]
[illegible] [illegible] ad vitam proximi conservandam.

Ad 2um [illegible] concedo Deum [illegible] obligare [illegible],
[illegible] mentiendum [illegible] conscientiam erroneam [illegible]
[illegible], quia [illegible] legis [illegible] judicium erroneum
sicut habet intellectus, et [illegible] illius, et per accidens ad
mentiendum obligare.

Ad tertium [illegible] Deum praecipere sibi contraria
[illegible] Deus praecipit non mentiendum in omni casu [illegible]
[illegible] per se [illegible], [illegible] lex Dei non mentiendo
[illegible] [illegible]. [illegible] in [illegible]
nullae [illegible] esse contrariae [illegible] [illegible] in [illegible], quae
[illegible] praescribit [illegible] esse aliquas [illegible] ob
[illegible], [illegible], [illegible], [illegible] cum semper
conformandae legi naturali praecipienti [illegible] esse in [illegible]
[illegible] conscientiae [illegible] conscientiae [illegible]
[illegible] [illegible], nisi ut [illegible] comparatae
[illegible], [illegible] [illegible]

Ad quartum resp. [illegible] obligat conscientia [illegible] [illegible] dici judicium, seu quo aliquid judicamus [illegible] [illegible] [illegible] prohibetur. Secundum quo [illegible] [illegible] aliquid [illegible] aut omittendum [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a Deo

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] ut [illegible] conscientia [illegible] [illegible] perplexus quidem agat cum peccato agat, [illegible] [illegible] sequitur conscientiam [illegible] [illegible] peccat [illegible] [illegible] cum [illegible] [illegible] [illegible]

[illegible] cum [illegible] Bonav. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aut constitutum [illegible] [illegible] [illegible] necessitate, cum [illegible], [illegible] debeat [illegible] [illegible] [illegible] [illegible] quo [illegible] [illegible] [illegible] conscientia [illegible] [illegible] [illegible] [illegible] necessitas [illegible] [illegible] [illegible] perplexus [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] cum intellectus [illegible] [illegible], vel [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] intellectus [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] videlicet applicare intellectum ad [illegible] [illegible] [illegible].

Quod si aliquis ex perplexitate [illegible] [illegible] [illegible] [illegible] videbitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] an [illegible] [illegible]

R.º in eo casu eligendum esse, quod minus malum apparet, et hac formas et., ac Dei practicum judicium non fore impurandum si quod minus malum videtur eligatur.

Sed quid, inquies, si adeo perplexus sit, ut neq. hujusmodi an possit idonum ac procipity mali, neque restat ... Parochus an Ecclesiam die festo veniens sacrificandum proponit ... ne ... nec aliis ... accessisse ... populus ... et quidem necesse alienavit. In tali casu Parochus ... celebrare (cogitat ...), peccabit adversus ... propter legem Ecclesiae; si autem non celebraret, peccabo ... legem Charitatis propter grave ...

Sunt, qui ad Divinam Providentiam confugiunt, putantes, ad illam pertinere vel hunc Parochum illustrare vel ... illum non permittere, sic Medina ... et alii ... vero cum ... et alij multi dicendum ... in hoc et similibus casibus nullum peccatum ... contradictionis ... eligatur ... casus, in quo ... peccaret, atq. ... ad ... voluntati ... quod non est dicendum; nec refert quod ... ut malum; nam non fiat in malum, ut ... et ut ... in actu ... in ... malum, in ... vitabile, ubi ... non ... in ... fecerat.

... cum illo, qui conscientiam erroneam laborat)

R.^o vel poenitens laborat conscientia erronea vincibili, vel invincibili. si primum rexat Confessarius veritatem [illegible] manifestare antequam illi impendat absolutionem. [illegible] illa conscientia non excusat a culpa (cum ea cadat circa, aut sit ignorantia vincibilis) est quamdiu illa laborat in statu peccati mortalis, et consequenter incapax absolutionis. si vero 2dum, hoc est si laborat ignorantia invincibili et non culpabili sub distinctione respondendum est, nam si ignorantia [illegible] sunt [illegible] [illegible] salutem, ut si ignorarent mysteria Trinitatis, Incarnationis [illegible] [illegible] omnino [illegible] dolorem ad Confessionem peccati mortalis, tunc tenetur [illegible] instruere alias incapax est absolutionis [illegible] [illegible] [illegible] Innocentius XI: ordine 64 hoc est. [illegible] [illegible] [illegible] [illegible] mysteria fidei [illegible] [illegible] [illegible] cum culpabilem [illegible] [illegible]. N. S. Christi. Ordine [illegible] [illegible] et Incarnationis [illegible] sufficit illa mysteria semel credidisse. [illegible] [illegible] [illegible] [illegible] [illegible] obligatio in Confessario [illegible] [illegible] [illegible], ne [illegible] servandi illam ignorantiam [illegible] si autem ignorat alias res quarum ignorantia [illegible] [illegible] [illegible] [illegible] adhuc dist.^o [illegible] [illegible] [illegible] manifestare [illegible] [illegible] quaerit, id [illegible] [illegible] gravius scandalum aut [illegible] [illegible] [illegible] post admonitionem in eo statu perseveraturus [illegible] [illegible] [illegible] [illegible] veritatem aperire [illegible]

... tenetur manifestare veritatem quam cognovit ... talem monitionem poenitenti eius profuturam, et non nocituram juxta regulam S. August. relatam in cap. xxxiij ... poenitent. dist. 7: Si sciram non tibi prodesse, non te admonerem, non te terrerem. Si autem nihil sit ... ut ... docere uti paulo ante diximus.

CAP. III.

De Conscientia Dubia.

Dubium est aliud juris et aliud facti. Dubium juris dicitur quod ... obligatione, vel facultate legitima agendi, vel legitimo actus valore etc. Dividitur in mere speculativum, et practicum. Dubium juris mere speculativum est in quo dicitur non quaeritur de praxi, sed tantum ... utrum ... licita sit ... in gradu alio legitimo, aut quinam v.g. utrum Baptismus datus in ... Christi sine expressa invocatione SS. Trinitatis valeat; utrum testamentum sit legitimum et ... Dubium juris practicum est, in quo dicitur ... morali num ... licita sit. Hoc iterum duplex est unum generale, et abstractum ... v.g. utrum liceat die festo piscari, pingere, ... quaestiones ... scholae controversiae ... Alterum est dubium proprie practicum, seu practice practicum in particulari ... utrum hic et nunc liceat mihi die festo pingere, piscari etc. Merito ... dubium appellatur proprie et practice practicum

qua de praxi seu de actione morali spectatis singulis ejus circumstantiis agit. Dubium vero illud generale et abstractum magis est remotum a praxi, et dicitur spe-culativum verum scit comparationes videlicet alterius magis practici dubii. Ceterum dubium facti dicitur, si quis ambigit, utrum aliquid factum sit necne v.g. utrum vo-tum sit editum, utrum baptismus sit hic collatus, u-trum hora canonica sint necne absoluta; unde [illegible] vel negata obligatione dubitatur, idem de aliis dic-itur [illegible].

Conveniunt omnes Doctores peccare agere vel omittere [illegible] cum dubio [illegible] practico semper sit peccatum [illegible] [illegible] [illegible] ad Rom. 14 omne quod non est ex fide peccatum est [illegible] [illegible] cum determinatione ultima intellectus sive [illegible] [illegible] [illegible] hic et nunc agitur, vel omittitur [illegible] [illegible] Siquis peccatum sit cum dubio practico, practico [illegible] sit [illegible] [illegible] determinatione ultima intellectus dicitur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veritas et honestas [illegible] [illegible] [illegible] [illegible] in judicio morali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] etiam genere peccati [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] art. 13. [illegible] [illegible] vel omittat cum dubio practico [illegible] dubitans utrum agere vel omittendo peccet, se committit se periculo peccandi [illegible].

Dicendum [illegible] [illegible] [illegible] utrum ad recte seu honeste [illegible] [illegible] requiratur judicium practicum morale [illegible] [illegible] [illegible] [illegible] judicium [illegible] [illegible] [illegible]

dolem de malitia actionis aut eam fontem in ea situm quod per reflexe avertat judicium directum de actionis bonitate vel malitia. Ubi verbis propriis cum sciat hoc quaestio an in dubio aliquid liceat, an aliquis tutae conscientiae venit se determinare ad agendum ex judicio practico moraliter certo, an vero sufficiat probabile.

Conclusio. Ad recte, seu honeste operandum seu ad recte dubium deponendum requiritur judicium moraliter certum.

Prob. in jure ex cap. inquisitionis de sent. excommunicat. consultus Papa Innoc. III, an in dubio impedimenti ... respondit ... dubium provenit ex credulitate levi, et temeraria ... deponendum erat ad sui Pastoris consilium ... verum inst. ... conscientiam ... ex credulitate probabili ... quamvis non evidenti, et manifesta, dubitum ... sed postulare non ..., ne in alterutro sed contra legem conjugii vel contra judicium conscientiae committat offensam. Ecce quomodo dubium non pt. deponi nisi sint rationes validae, ut nisi ... cesset ... et ... dubitare de bonitate actionis. Hanc etiam regulam ... Antoninus: Cum ... inst. ... de regulis ... ad ... quasi aequales, peccatum grave ... exponere ... tali dubio, ubi ... mortale ... licet exponere se ... sine certitudine de honestate ...

bili, et nunc eliciendo exponit se periculo formali peccandi, ergo:
Proba: constat, et nullus constantis in sapienti [illegible]
probabiliter qui absq. tali certitudine operatur, is probabili pec-
candi periculo se exponit, sed qui se exponit probabili pec-
candi periculo, is quidem periculo formali se exponit, ergo etc.

Obiicies: sufficit sequi sententiam probabilem, aut saltem ma-
gis probabiliorem in concursu tutioris, etiamsi eas non sit mora-
liter certas: ergo etc. [illegible] Resp. [illegible] et si [illegible] sunt
idoneae ad formandum ejusmodi dictamen moraliter certum,
et hic honeste operatur, etc. vacant ergo etc.

Resp. 2do dico ais h. et sequi sententiam probabilem ut
probabiliorem tanquam regulam proximam operationis moralis
nego ais: tanquam regulam remotam seu tanquam fundamentum
et objectum regulae proximae conc. ais: ergo consequentiam. Primo
vis primo probatur sequi etiam proxima regula [illegible]
sola operationis honestae: aut ut velut fundamentum, seu ob-
jectum proximae regulae, seu dictaminis practici; proxime
et ultimo regularis actionem eandem [illegible] hic et nunc o-
peratis omnino convenientis [illegible] certe [illegible]
bilitate practicae sententiae [illegible], licitam esse meam
[illegible] unum, et hic [illegible] ponendo talem actionem
et adeo formaliter [illegible] hujusmodi dictamen, inducens, [illegible]
mandatur hoc Syllogismo: [illegible] operor h.
operari [illegible] id [illegible] ergo [illegible] sancte
sit, moraliter certo [illegible] operor, ergo si [illegible]
h. operor ponendo meam actionem. ~

Contra: [illegible] non [illegible] scrupulosos ergo

esse, ut modali quodam modo formet dictamen moraliter certum v.g. si dicant: hic et nunc ego prudenter, seu licite operor, [illegible] licere testatur mens [illegible], vel ipsum lumen [illegible].

CAP. IIII

De Conscientia Scrupulosa.

Conscientia Scrupulosa, uti vidimus, est inani ratione nixa [illegible]: vel adeo aliter, est illa, quae levi, et nullius momenti ratione nixa, judicat aliquam actionem factam, vel faciendam esse malam: Hinc duplicem scrupulum distinguunt, alium qui proprie talis, alium qui late talis. Proprius habetur quando intellectus neque determinate judicat, neque dubitat an sit aliquid esse peccatum, sed potius habito judicio non esse peccatum, [illegible] apprehensione, vel suspicione vana ex inani motivo [illegible] fluctuat, et anxie formidat esse, vel fuisse peccatum v.g. vidisse se [illegible] tali [illegible]. Alter nempe scrupulus late talis habetur, dum ex inani motivo intellectus determinate judicat vel practice dubitat esse peccatum.

Conclusio. Conscientia scrupulosa non est regula proxima moralitatis adeoque non ei morem gerere debemus, sed contra scrupulum agere [illegible] talem agere licet cum directe, et mediate, ubi [illegible] deponi non est, sed et contra scrupulum [illegible] agere licet saltem mediate, nempe deposito prius scrupuloso judicio. Est communis.

320 Probatur. Regula proxima moralitatis debet esse judicium moraliter certum; sed conscientia scrupulosa non est hujusmodi, cum sit simplex apprehensio seu suspicio vel certe judicium admodum tenue ex levibus rationibus ortum; Ergo etc.

Prob. 2da pars quoniam scrupulus non tollit determinatum assensum de honestate actionis. ergo eo non obstante potest licite operari. Assumptum probatur; nam scrupulus consistit v. g. in eo, quod aliquis determinate judicans officium 3 Divinum persolvisse, tamen suspicatur ex levibus indiciis se vel partem intermisisse, vel ex integro illud recitaverit; ergo scrupulus non tollit assensum determinatum de honestate actionis.

Prob. tertia pars tandem nam scrupulus cum sit levis ... talis est explodendus si est judicium imprudens et inane ... valde incommodum, sed judicium est. ergo etc. Deinde si durante judicio scrupuloso de honestate actionis ... possumus conformare judicium, seu dictamen practicum de honestate actionis, possumus certe agere contra ... ista salvo, Atqui possumus etc. Ergo etc.

Dicitur 3o. In cap. inquisitionis de sententia excommunicationis ... de uxore ... scrupulum de ... Innocentii sic rescripsit Pontifex: Conscientiam lavare ... ... crudelitatis explorare ... ... debitum ... Ergo scrupulus ... ... illum agamus ... ... de Sincerae ubi quidam ... ...

suscabatur Simoniacus, permittitur in suscepto ordine ministrare, non tamen ad alios promoveri donec deponat errorem ex scrupulo ortum. Ergo non licet operari scrupulo non deposito. Confirmatur 3º. Quidem tertio haec ratione: Non licet agere contra dictamen, sed non conscientiae est culpabiliter erroneum: ergo neque contra conscientiam scrupulosam.

R.º ad primum et secundum in illis textibus sermonem esse de conscientia levis et temerariae credulitatis, quae non erat scrupulosa ad Judicia, ut sit glossa: et dubitans an errore teneatur ut operaretur, deponere item conscientiam dubiam erroneam, quia haec impedit judicium rectum de honestate actionis, non vero conscientiam scrupulosam. Ad tertium ratio dicto [illegible] consequens; ergo non licet agere contra conscientiam scrupulosam non cognitam, sed considerata[m] ut scrupulosam concedo: conscientiam cognitam ut scrupulosam nego consequentiam. Quandoque si cognoscitur ut scrupulosa, merito contemnitur ex contrario judicio gravi prudenter dirigente.

Quaeres quae sint observanda in deponenda conscientia scrupulosa?

R.º considerandum esse unde scrupuli oriantur. Si scrupuli oriantur a Deo sic ordinante vel ut puniat, vel ut probet, unicum remedium est orare. [illegible] benedic Deum, et pete ab eo, ut dirigat vias tuas, et omnia consilia tua in ipso permaneant Tob. cap. 4. Si scrupuli oriantur a diabolo suggerente, et tranquillitatem animae inquietare volente, remedium est fiducia in Deum, juxta illud Petri: Diabolus circuit tamquam leo rugiens, cui resistite fortes in fide. 1 Petr. cap. 5. Si scrupuli oriantur ex defectu [illegible] ingenii

a sapientioribus quid agendum sit, ut monet Tobias cap. 4. Consilium semper a sapiente perquire; eique contra omnes inanes scrupulos obtemperandum: Ne innitaris prudentiae tuae, ut monet Sap. ex Proverbiorum 3. Si scrupuli oriantur ex corporis constitutione scilicet ex melancholia, quae vulgo solet ad vanos timores excitare, remedia corporalia adhibenda sunt, quae atrum illum humorem evacuant; etenim ut monet Sirac. Altissimus de terra creavit medicamenta, et vir prudens non abhorrebit illa. Ecclesiastici 38.

Secundo considerandum est an conscientiae remordimentum sentiant circa, si [illegible], vel aliud omne videamus non inanes esse, sed fundatas conscientiae remordentis [illegible] non spernendae sunt, sed iis salubriter obediendum, [illegible] Beatus homo ille qui semper est pavidus. Si e contra proprio, vel aliorum [illegible] constat inanes esse nullumque [illegible] fundamentum [illegible] conscientiae tumultus tunc non audiendae, sed spernendae sunt continuo agitatae suspiciones, nec his [illegible] [illegible], quando ex attentius considerantur [illegible] [illegible] [illegible] imaginatione [illegible] [illegible], sive vere [illegible] [illegible] [illegible] conscientiam scrupulosam cogitando, [illegible] inflam[illegible] quam quiescat.

Tertio considerandum est circa quam materiam versentur scrupulosi illi timores: an circa [illegible] [illegible] circa [illegible] an circa futurum. Si [illegible] [illegible] de praesentibus inaniter torqueant [illegible] de [illegible] [illegible], [illegible] [illegible], ut [illegible], nec [illegible] [illegible]

reclamaverimus, ut Deus exigit ideoq. eae iterum examini, iterum confessioni subjiciendae, n. assumendum e tempus iterandi confessionibus, sed in Deo fidenter quiescendum et dicendum cum Psalmista. Si iniquitates observaveris Dne Dne quis sustinebit? Si conscientia obmurmurat de peccati [illegible] inspirans quasi omnia, quibus insistimus quantumvis in se bona, mala esse, [illegible], nobis n. manere charitate, sed occultas cogitationes [illegible], et ideo ab his operibus etsi aliunde sanctis abstinendum videndae n. [illegible] illas cogitatio et [illegible] in bonis operibus juxta illud: [illegible] instanter operare Phil. 4. Non in [illegible] his operibus praesumendum juxta illud [illegible] omnia [illegible] [illegible] semper quasi [illegible] gratiam [illegible] [illegible] [illegible] gratiae [illegible] Si conscientia [illegible] recavat de futuro [illegible] nostram [illegible] [illegible] damnationem, quod sumus de numero reproborum. Remedium quaeramus in Christo ut docet Apostolus Paulus ad Romanos. cap. 5. Justificati ergo ex fide pacem habeamus ad Deum per Dominum nostrum Jesum Christum. [illegible] Si enim cum inimici essemus reconciliati sumus Deo per mortem Filii ejus, multo magis reconciliati salvi erimus in vita ejus.

DISP. IV.

De necessitate gratiæ Christi ad actum humanum.

Gratia duplici modo sumitur [illegible] pro dono naturali gratis indebito, qualis est creatio aut conservatio [illegible] [illegible] ipsum [illegible] [illegible] Christi in quo sensu dicat [illegible] gratia [illegible] [illegible] [illegible] gratia est donum [illegible] gratuitum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordine ad vitam æternam.

[illegible] [illegible] [illegible] [illegible] gratis [illegible] [illegible] [illegible] gratia [illegible] [illegible] gratia et [illegible] [illegible] [illegible] [illegible] et gratia Christi distinguatur [illegible] qualis est creatio [illegible] [illegible]

[illegible] [illegible] [illegible] supernaturalis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] creatam [illegible] [illegible] intuitive videre [illegible] [illegible] est [illegible] [illegible] [illegible] moralis [illegible] [illegible] [illegible] [illegible] [illegible] omnem [illegible] creatam [illegible] [illegible] [illegible] gratia est supernaturalis. [illegible] [illegible] [illegible] duplex [illegible] [illegible] [illegible] dicat gradum [illegible] aliud [illegible]

simul et modum supernaturale quoad modum tantum est donum naturale collatum modo supernaturali, hoc est excedente vires cujuscumque naturae creatae, ut resurrectio Lazari. Supernaturale vero quoad entitatem est donum elevans, et ordinans creaturam ad Deum ut in se est. Hinc Theologi definiunt, illud esse [illegible] supernaturale quoad entitatem, quod ad Deum disponit ut est auctor gratiae, id est ut in se spectatus, et per visionem intuitivam possidendus; naturale vero quod spectat ad Deum ut auctorem naturae, hoc est quatenus relucet in creaturis suis scilicet in creaturis, et per eas abstractive [illegible] cognoscendus.

Atque gratia est donum supernaturale tum quoad modum, tum quoad entitatem quae transcendit omnem creaturam, ordinat et [illegible] hominis, sive [illegible] Dei [illegible], ut [illegible] S. Tho. [illegible]

[illegible] ratio [illegible]

[illegible] gratiam esse maxime gratuitam; siquidem donum [illegible] inimico magis gratuitum est quam [illegible] inimico [illegible] menta [illegible] [illegible] omni benedictione spirituali in caelestibus in Christo Ephes. 1o. Dicitur bene in ordine ad [illegible] vitam aeternam quia gratia est semen gloriae, quatenus eam [illegible] elevat aptat et disponit. Hinc Jo. 4 Dicitur [illegible] [illegible] in vitam aeternam.

Multiplicem gratiae divisionem tradunt communiter Theologi, sed [illegible] in gratiam gratum facientem, et gratis

datam. Prima ad propriam recipientis sanctificationem, et salutem datur. altera vero ut illum recipiens aliorum [illegible], et saluti cooperari possit. Secundum istius gratiae genus his verbis indicat [illegible] Rom. 3. justificati gratis per gratiam ipsius. De posteriori [illegible] quibus Apostolus Petrus in prima sua ep. cap. 4. [illegible] unusquisque sicut accepit gratiam in alterutrum illam administrantes, sicut boni dispensatores multiformis gratiae Dei. [illegible] hae autem duae gratiae differunt, quod prior ad bonum ipsius recipientis refertur, posterior vero in bonum, et utilitatem aliorum. Unde prior [illegible], et sanctum [illegible] facit, ut gratia habitualis et illum ad justificationem, et sanctitatem praeparat et excitat, ut gratia actualis: altera autem indifferenter in justis et peccatoribus reperitur.

Secundo gratia gratum faciens dividitur in operantem et cooperantem. Operans gratia dicitur quae [illegible] sine nobis operatur et [illegible] Dei [illegible] in nobis [illegible] nos movendo et excitando, quam [illegible] motionem [illegible] cooperans vero gratia dicitur, quae [illegible] voluntatem ad nostram cooperationem. [illegible] executionem et motus [illegible] [illegible] vel [illegible] consentire [illegible], cooperationem suam adjungit, et [illegible] gratia cooperans dicitur. [illegible]

Tertio dividitur gratia in praevenientem, et subsequentem. Haec divisio [illegible] clarissime [illegible] misericordia ejus praeveniet me, dixit Propheta psal. [illegible]

Misericordia tua subsequetur me Psal. 22. Gratia praeveniens [illegible] tem et terrenis [illegible] voluntatem excitat ad con-sensum. Subsequens roborat voluntatem contra executionis diffi-cultatem tum per internam mentis illuminationem et [illegible] in-ternam tum per obstaculorum exteriorum subtractionem; nec ex-[illegible] solum modo agit Deus ut voluntatem ad bonum flectat, imo [illegible] conservat. Interius agit ut mentem illustret, et cor ad bonum opus accendat. Exterius autem protegendo contra occurrentes tentationes arcendo tentationum occasiones vel alias ne-cessarias [illegible] quibus operis executio facilior evadat.

Gratia dividitur in excitantem, et adjuvantem: haec divisio eadem est cum praecedentibus: praeveniens siquidem seu operantis gratiae effectus est [illegible] [illegible] [illegible], [illegible] vero [illegible] subsequens, gratiae effectus, [illegible] [illegible] ad agendum adjuvat. Hic notandum est illa [illegible] [illegible] [illegible] diversas gratias [illegible] [illegible] gratiae [illegible] effectus [illegible] eadem gratia [illegible], et excitat [illegible] [illegible] motum operatur et cum illo tum ad [illegible] vo-[illegible] tum ad [illegible] opus cooperatur; et sic [illegible] eadem gratia [illegible] est excitans [illegible] [illegible], [illegible] subsequens [illegible] effectus [illegible] [illegible] gratiae actualibus [illegible] conducunt.

[illegible] dividitur gratia in actualem, et habitualem [illegible] est, quae per illustrationes, et pias motiones transeun-tes [illegible] gratias excitatur et [illegible]. Habitualis vero, seu sanctificans gratia est in anima [illegible]

peccatum expellatur quo sic mero [illegible] eo gratia dei in accidenti [illegible] [illegible] et [illegible] [illegible] [illegible] dicitur.

Dividitur actualis gratia [illegible] in efficacem et sufficientem. Efficax vocatur quae suum destinatum effectum consequitur. Sufficiens vero appellatur quae licet quidem ad quendam actionem valeat, id est sufficiens [illegible] ex [illegible] voluntate [illegible] [illegible] succumbit. Plurimorum [illegible] omnium causas [illegible] hac gratia [illegible] [illegible] componendas relinquamus. Tandem dividitur in gratiam generantem et [illegible] quarum ratio jam manifesta [illegible]

[illegible] in hoc [illegible] [illegible] non possit velle [illegible] [illegible] gratia. [illegible] non [illegible] naturas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] auxilio gratiae [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] gratia [illegible] [illegible] [illegible]

CAP. X.

Utrum homo possit velle ac facere bonum sine divina gratia.

[illegible]

[illegible] in [illegible]. Secundus ē [illegible] [illegible] [illegible] sacramentum [illegible] qui alias [illegible] [illegible] statum [illegible] statu [illegible] originalis. Tertius [illegible] [illegible] [illegible] [illegible] [illegible] esse sacratum, et [illegible] ē in [illegible] [illegible] [illegible] [illegible] illo [illegible].

[illegible] [illegible] [illegible] [illegible] moralem [illegible] [illegible] salutem [illegible] moraliter [illegible] ē [illegible] [illegible] conversationem, et nullas circumstantias [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] salutem [illegible] [illegible] [illegible] conversationem et nullas [illegible] circumstantias, et [illegible] statum [illegible] vel tradit: [illegible] sunt [illegible], [illegible] [illegible] [illegible] peccati [illegible]: [illegible] [illegible] sunt bonae [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] in [illegible] loco observandum, [illegible] moraliter [illegible] [illegible] sit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccati aut [illegible] [illegible] et [illegible] circumstantias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. ideoque [illegible] peccatum [illegible] [illegible] [illegible] [illegible] substantiam et [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible].

Conclusio II. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Probatur nō, quia Christus fuit [illegible] universaliter [illegible] nemo venit ad Patrem nisi per me [illegible] ad salutem vitæ æternæ pertinens [illegible] ad Patrem. ergo [illegible] fieri [illegible] nisi per Christum, seu per Christi gratiam [illegible] sine [illegible] nihil potestis facere. [illegible] Christum [illegible] ad salutem conducentia, et de eo, [illegible] per Christum [illegible] rium [illegible] contextu [illegible] Discipuli [illegible] salutiferi, [illegible] in [illegible] vita [illegible] [illegible] multum fructum [illegible] fructum [illegible] salut. [illegible] [illegible] Discipuli [illegible] [illegible] quæstionem [illegible] [illegible] salutem [illegible] [illegible] fructum nullum [illegible] [illegible] nihil potestis facere [illegible] [illegible] nihil [illegible]

Prob. [illegible] salutis [illegible] [illegible] [illegible] [illegible] ex nobis [illegible] [illegible] [illegible] [illegible] [illegible] religionem [illegible] [illegible] [illegible] sufficientes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et verum Dei cultum [illegible] [illegible] [illegible]

Hinc [illegible] [illegible] [illegible] [illegible]

cogitare, et expedit, aut eligere, sive saluti nostrae expedit evangelicae praedicationi consentire, ut affirmat, absq. illuminatione, et inspiratione Sp. Sancti, qui dat omnibus suavitatem in consentiendo, et credendo [illegible], haeretico [illegible] [illegible] intelligere vocant Dei in Evangelio [illegible] [illegible] sine me nihil potestis facere. Et illud Apli. Non sumus sufficientes cogitare aliquid a nobis ut ex nobis. Canone enim 9 sic statutum legimus: Divini muneris est cum et recte cogitamus et pedes nostros a falsitate et iniustitia tenemus; quoties enim bona agimus, [illegible] in nobis atq. nobiscum ut operemur operatur. Et canone 20 [illegible] in homine bona fiunt, quae non facit homo; nulla vero [illegible] [illegible] quae non Deus praestat, ut faciat homo.

Conclusio III.

Homo in statu naturae corruptae [illegible] opus moraliter bonum facere absq. speciali seu supernaturali auxilio [illegible] Dei.

Probatur primo [illegible] [illegible] [illegible] [illegible] [illegible] seu peccatum [illegible] non solum habet in statu naturae corruptae [illegible] illud naturae [illegible], ergo in ipso est absolute moraliter bonum operari. [illegible] [illegible] [illegible] sunt moraliter bona [illegible] faciendo et in illis saltem aliquibus faciendis nullus videatur [illegible] [illegible] reverentiam, et obedientiam parentibus, et similia. [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] et litteras [illegible] scribit, [illegible] [illegible] [illegible] [illegible] sine [illegible] [illegible] operibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible], seu [illegible] [illegible] sine gratia speciali.

Accedit quod Pius V, et Greg. XIII [illegible] [illegible] [illegible] [illegible] damnarunt. [illegible] [illegible] sine gratia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] istum.

Amor naturalis nativi seu ex viribus naturae exoriens [illegible] philosophicas seu ethicorum [illegible] cujus [illegible] cum ipsa vera [illegible] iusti defenditur a nonnullis [illegible] tanquam [illegible] insinuat illum cum Pelagio sentit qui boni aliquid naturalis, docet quod ex naturae solis viribus ortum ducit esse. Et illum Jansenisi Pelagianos errorasse [illegible] et usus aliquis liberi arbitrii sine, sive non malus. et gratiae Christi iniuriam facit, qui ita sentit, et docet.

Verae igitur sunt propositiones istae articulis oppositae ac per consequens considerandum tanquam verum propositionum contrarium sine gratia Dei liberum arbitrium non solum valeat ad peccandum, sed etiam ad aliquod boni moralis agendum. Quod amor naturalis, qui ex viribus naturae oritur [illegible] inimicus Christi [illegible] et quod non sentit cum Pelagio qui boni aliquem agro ortum ex solis naturae viribus [illegible] sine [illegible] Pelagianis et sine [illegible] gratia iusti [illegible] docet qui bonum aliquem usum liberi arbitrii asserit.

Et hi sunt quaedam ac vera [illegible] novum nostri temporis dogma qui non tantum consilium praeiudicat ad [illegible] omnes merita [illegible] vent. Sed etiam [illegible] et iustitiam exiguat [illegible] et omnia individuum et aliorum peccatorum [illegible] tam iustificationem facta continent [illegible] peccato. De quo errore diximus ubi de fide.

Obiicias 2°. Concilium Arausicanum [illegible] ita statuit — ut de suo nisi mendacium, et peccatum [illegible] ex S. Augustino sumptum videtur lib. de Spiritu, et littera cap. [illegible]

suo liberum arbitrium quidquam nisi ad peccandum valet, si lateat veritas: et lib. 3. ad Bonif. cap. 8 liberum arbitrium captivatum non nisi ad peccandum valet et serm. 11 ap. 106, ubi de Pelagio refert quod aliquando in paucis momentis potestatem voluntatis ~~vitiat~~ aequat. inde perpendit, et aliquantum tamen ad non peccandum valere definit: respondet: Quod si ita est nullus locus adjutorio gratiae reservatur sine quo nos dicimus ad non peccandum nihil voluntatis arbitrium valere

R.^o nomen tamen de suo, sic nimirum, ut nullatenus accipiat a Deo requisitum et non natura, vel per augere, sic non- nationem, et peccatum quo modo canon Arausicani (?) exponitur ab Estio in 2dum Dist.^e 26 parag. 6. Unde intelligitur ... istius canonis ab Ecclesia receptis. Deinde de suo nisi mendacium et peccatum et istius articuli a Pio V et a Greg. XIII damnati: Liberum arbitrium sine gratiae Dei adjutorio nonnisi ad peccandum valet. Illa enim particula de suo non idem valet quod sine gratiae Dei adjutorio. Sed longe generalius sonat. Nam de suo habere id dicitur homo, quod sibi est proprium, sicque a ... habet, ut nullo modo acceperit a Deo. Hinc ut ... canonis de iis quae homini propria sunt: sic tamen homo solum peccatum a se habet quia illud est tantum ab homine et ... a Deo, omnia tamen alia sive sint naturalia sive gratiae bona non a se habet, sed a Deo accipit. Sine gratia tamen et Dei adjutorio id haberi vel fieri censetur quod ab eo ... et fiat per vires naturales a Deo acceptas, ac cum non generali Dei providentiam et operationem qua ... nunquam ... movere omnem bonum motum omnemque bonam actionem, sive naturalem

moralem operatur; non fit hic, neq. habetur per gratiam adjutorium generale non per gratiam specialis auxilij quae per Christi meritum datur.

Quoniam ergo iste articulus: liberum arbitrium sine gratia Dei adjutorio non nisi ad peccandum valet [illegible] sic sonat, ac si liberum arbitrium gratia quidem [illegible] [illegible] destitutum operans [illegible], per [illegible] [illegible] quae a Deo recepit et per generalem seu communem Dei operationem non valeat nisi [illegible] merito fuit condemnatus cum ex [illegible] peccator fidelis, sive quispiam infidelis [illegible] [illegible] aliquod [illegible] fuit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non perficiat per gratiam Dei adjutorium, sed per generalem [illegible] [illegible] quia liberum arbitrium [illegible] ad alias valere [illegible] [illegible] ad peccatum.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nemo est quidquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aliquid conferunt, neq. illo modo [illegible] [illegible] [illegible] [illegible] requiruntur aut ratione [illegible] in adultis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnibus nemo quidquam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mendacium et peccatum.

[illegible] [illegible] [illegible] quid sit respondendum ad duo [illegible] [illegible] [illegible] [illegible] arbitrium [illegible] [illegible] [illegible] [illegible] [illegible] contra [illegible]

dogma Pelagii quo dicebat hominem, posse divina mandata servare ac per consequens impleri non peccare per sui liberi arbitrii vires absque divina gratia [illegible] omnes [illegible] quod [illegible] difficilius, quam cum gratia. S. Salus, [illegible] S. Aug. de Pelagio, [illegible] gratia [illegible] ad [illegible] [illegible] [illegible], idest ut [illegible] non [illegible] habeamus in [illegible] non peccare [illegible], ac [illegible] liberum arbitrium [illegible] [illegible] dicere [illegible] gratiam [illegible] [illegible] ut [illegible] [illegible] [illegible] arbitrium [illegible], [illegible] possunt implere per gratiam [illegible], ut [illegible], cum [illegible] quod vult [illegible], nisi ut gratia [illegible], [illegible] per liberum arbitrium, vel [illegible] [illegible] [illegible] difficile, quod [illegible] [illegible] impleri. [illegible] ergo considerasti sensum [illegible] [illegible] [illegible], ita [illegible] [illegible] Pelagius [illegible] affirmavit liberum voluntatis [illegible] arbitrium [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad non peccandum simpliciter, et absolute, idest [illegible] [illegible] [illegible] peccatum, et ad omnia divina mandata implenda [illegible] [illegible] [illegible] [illegible] gratiae [illegible] [illegible], [illegible] [illegible] [illegible] si [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] mandata, [illegible] [illegible] [illegible], [illegible] gratia [illegible] [illegible] [illegible] [illegible] [illegible] vivendum sine peccato, [illegible] [illegible] [illegible] ([illegible] [illegible]) hoc praestari [illegible]. [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] nihil [illegible] [illegible] [illegible] ad non peccandum, non vult dicere, quod liberum arbitrium [illegible] gratia nihil [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] non valeat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] omnia mandata implenda.

Omnes [illegible]: [illegible] opera vestra referatis in Deum, non [illegible] [illegible] [illegible] in Deum [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] in omnibus [illegible] [illegible]

om̃ moralibus invocare Deum, requiritur esse sive [illegible], et gratiæ opere ergo cognoscunt se impotentes [illegible]

Rⁿ negatiue cons. ; probatur ; ad hoc, ut operans moralis refera- tur operante in Deum tanquam in finem supernaturalem, necesse sit gratia ad hoc d., ut eo modo in Deum referatur, quo quidem, ut moralis solum datur sint, n̄ requiritur gratia, quia ad hoc sufficit, quod talis sint ut [illegible], [illegible] in Deum [illegible], [illegible] vam [illegible] [illegible], quo [illegible] accidit, quod actus [illegible] [illegible] ex [illegible], atq. [illegible] ex fine intrinseco bonus, [illegible] [illegible] bonitatem [illegible] [illegible], nec [illegible] [illegible], [illegible] [illegible] [illegible] aliquis [illegible] elevationem indigentis judicans [illegible] [illegible] [illegible] [illegible] nec [illegible] malum [illegible], vel [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] virtute alicujus [illegible] antecedentis, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tendit in Deum, neq. ab eo [illegible] impedit [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] refertur in Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible] [illegible] in Deum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] in omnibus [illegible] [illegible] [illegible] Deum invocat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nec in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible] [illegible]. [illegible]

ne aliud dicemus de omnibus quae [illegible] recipimus, gratias agere Deo debemus, quatenus ad ejus bonitatem et liberalitatem nostram [illegible] [illegible] in [illegible] [illegible] ad eos quos est auxilio gratiae specialis, quia gratiae agendae sunt pro omnibus bonis nobis divinitus datis et non solum de bono spirituali seu ad salutem spiritualem conducente.

Ad 2um dices gratiarum actio semper a gratia [illegible] [illegible], ergo ubicumque debemus gratias agere Deo semper recognoscimus nobis factam, seu datam esse gratiam.

R. negando cons. si intelligatur de gratia speciali aut supernaturali [illegible], quoniam gratiarum actio semper a recognitione gratiae [illegible] [illegible] a recognitione gratiae generaliter dictae, videlicet [illegible] [illegible] ut nostrae creationis, conservationis, [illegible] [illegible] [illegible] [illegible], [illegible] quae non sunt nobis divinitus datae, et si non est ea gratia [illegible] [illegible] [illegible] se conducit ad salutem vitae aeternae. Interdum vero a recognitione gratiae specialis, ac supernaturalis, et ideo gratias agimus [illegible] vitae susceptis de operibus ad pietatem spectantibus, [illegible] [illegible] ad bene vivendum [illegible].

CAP. II.

Utrum homo sine gratia possit naturae legis praecepta implere

Pugnavit cum Pelagius [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] quantum ad illam [illegible] [illegible] [illegible] [illegible] scilicet totus ille actus qui [illegible] praeceptum [illegible] [illegible]

quo legislator intendit. velut qd aliquis aliquam reddat [illegible] tam honorat, proprium eleemosynæ sustinet, n. h. ex charitate, sed ex aliquo fine impertinente ad istas operas de modo [illegible] n solum quantum ad substantiam sed etiam quantum ad modum, quando scilicet actus qui præcepti sunt eo modo fiunt quo fieri oportet, hoc est charitate seu ex aspectu charitatis erga Deum; hanc [illegible] esse necessariam [illegible] est contra quam Pius V, et Gregorius XIII condemnarunt articulum qui [illegible] Divinæ legis mandatum obser[illegible] non [illegible] altero modo quantum ad præceptum operis substantiam tantum, altero quantum ad certum quendam modum [illegible] quem valeant operantem perducere ad regnum [illegible] idest æternum meritorium, concedi[illegible] et excludendus

Prænota adhuc: inter varias Pelagii hæreses [illegible] hominem posse omnia Divina mandata facere sine gratia: gratiam ad hoc dari hominibus, ut quæ facere per liberum arbitrium jubentur facilius implere possint [illegible]: gratiam [illegible] sine qua nihil boni possumus facere, non esse nisi in libero arbitrio: Charitatem quæ [illegible] non dari, sed Deum [illegible] tum [illegible] per suam legem, atque doctrinam: [illegible] [illegible] augmentum non a Deo [illegible] accipere sed ex [illegible] gratiam [illegible] ab [illegible], [illegible] [illegible] refert S. Aug. lib. de [illegible] [illegible]

Hujus Divinæ gratiæ inimici condemnati sunt in Synodo quæ celebrata fuit Diospoli in Palæstina. In Africa contra eundem Pelagii errores celebrata fuere quatuor Concilia, etsi extent tantum duo. Primum [illegible] cujus meminit Augus lib. 2 retractationum cap. 33. in quo Cælestius primarius Pelagii Discipulus cum præsens sisteret fuit condemnatus. Secundum est Carthagine, cujus mentio est in ep. Patrum Carthaginensium ad Innocentium Pontificem quæ apud Augustinum est epistola 9. Tertium Mileve est quod apud Augum ep. 92. quæ ex Concilio Milevitano ad Innocentium [illegible] scripta est. Quartum fuit Ducentorum quatuordecim Episcoporum ex tota Africa celebratum Carthagini quod Augus ep. 47 totius Africæ plenarium Concilium appellat. Quibus addi pt. est Concilium Diospolitanum et Concilium Arausicanum.

Conclusio. In hoc rerum statu nullus per naturæ vires absq auxilio gratiæ, et servare omnia præcepta legis naturalis, neque quoad substantiam.

Probatur 1o quoniam dicitur cap. 2 ad Romanos: Factores legis justificabuntur. Atqui consectarium est verbo Dni Matth. 19. si vis ad vitam ingredi serva mandata. Atqui neq justificatio, neq vitæ æternæ ingressus potest obtingere sine gratia Christi; si enim per legem justitia, ergo gratis Christus mortuus est ad Galatas 2o. Quod similiter merito nos possumus dicere: si per naturam justitia, ergo Christus gratis mortuus est (Aug. lib. de nat. et grat. cap. 2.

Probatur secundo ex cap. 3 ejusdem [illegible] ubi Ap. considerans [illegible] sunt [illegible] numquam fuat [illegible] et gratis [illegible] affirmat. Judeos, et Graecos omnes [illegible] et dicit [illegible] omnes declinaverint simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum. [illegible] cujusmodi [illegible] non diceret si [illegible] aliquos [illegible] legem [illegible] quantam [illegible] substantiam [illegible] Praeterea idem Apostolus de se, ac de aliis sine adjutorio gratiae [illegible] dicit cap. 7: Cum essemus in carne (hoc est in statu [illegible] carnalis) passiones peccatorum (idest [illegible] et desideria peccandi) quae per legem erant [illegible] operabantur (sive ipso opere [illegible] in membris nostris ut fructificarent morti [illegible] omnia [illegible] legis [illegible] qui ea omnia [illegible] servat, [illegible] morti [illegible] peccandi desiderias complere. [illegible] clare significat, quod impotentia erat legis, ut [illegible] indueretur, [illegible] ut ejus praecepta servarentur [illegible] justum [illegible] gratiam [illegible]

Probatur tertio [illegible] consilium [illegible] ejus [illegible] non [illegible] nisi [illegible] Quomodo [illegible] custodiri verba Dei nisi per fidem, quae per [illegible] operatur. [illegible] 148 de tempore cap. 5 de [illegible] hoc ait: Docem praecepta nemo implet viribus suis [illegible]

gratia Dei. Sermone 20 de diversis cap. 5: Qui vult ergo implere legem gratiam cogitat. Et mox: cum quisque ad gratiam transitum fecerit non alia precepta implet, sed ipsa, quae in illa (vel lege vel cupiditate dominante) impleri non poterant, haec implentur non viribus preceptorum, sed viribus gratiae Dei; nam si preceptorum legis [illegible] erat, et illa implerat. S. Leo serm. 5 de Quadrag.: Si quid impossibile [illegible] arduum, ait, in mandatorum effectibus cognoscitur, non in se remaneat, sed ad jubentem recurrat, qui dat preceptum ut excitat desiderium et praestat auxilium. [illegible] serm. 11. implorantes regimen, et misericordiam, et adjutorium Dei, ut sine quo nihil possumus facere, per [illegible] omnia valeamus implere. Ideo enim datur preceptum ut quaeramus [illegible] auxilium. His conformiter [illegible] in oratione Dominica [illegible] omnes [illegible] animus atque [illegible] Deo [illegible] ut fiat in nobis voluntas Dei quae ut fit in [illegible] [illegible] [illegible] et [illegible] dilectio et misericordia [illegible].

Ita ea quae objici solent facilius resolvuntur [illegible] [illegible] sine gratia [illegible] vires [illegible] precepta legis quoad [illegible] [illegible] implere ~~preceptum legis quoad [illegible]~~ [illegible] [illegible] transgrediatur preceptum charitatis. [illegible] [illegible] ad [illegible] tempus [illegible] ipsa servare, quae tunc servanda occurrunt. [illegible] precepta legis affirmativa non obligant ad semper, nec omnia occurrunt

simul implendas fierique, potest quod intra aliquod breve tempus vel nullas, vel nonnisi perpaucas facile veniant implenda. Precepta vero negativa servantur nihil agendo, et non quiescere autem toto brevi aliquo tempore ad illas negative [illegible] habere pressantim nulla in contrarium occurrente [illegible]

Obiicies 2º. Homo per sua naturalia [illegible] sine gratia id prestare potest quod non superat eius vires atqui precepta legis non superant vires homini, cum lapsi naturales. Dicitur ex Deuteronomii 30 Mandatum hoc quod ego precipio tibi hodie, non supra te est; Ergo etc. [illegible] confirmatur. Gentiles sunt gentiles qui sine [illegible] legem impleverunt. Ergo [illegible] vires naturales sufficiant. Probatur antecedens Rom 2 Gentes que legem non habent, naturaliter ea que legis sunt, faciunt.

Rº negando minorem, id quod in [illegible] ri nam [illegible], plerique intelligunt eo modo [illegible] [illegible] alia his similia ad Rom. 10. Prope [illegible] [illegible] in ore tuo. Nemo facile eam legem [illegible] re cum divina gratie adiutorium. Nam [illegible] torium vocatum nequam significavi eadem [illegible] isas tum cap. 8 dicens. Recordaris Dni Dei tui [illegible] ipse vires tibi prebueris. Tum capite 19 [illegible] et non dedit vobis Dominus cor intelligens et oculos videntes, et aures que possunt audire [illegible]

præceptum. Alii h[oc] exponunt de facilitate cognitionis legis Divinæ, cujus notitiam non ex longinquis regionibus petere oporteat judæos, cum per Moysem fuerit eis sufficienter proposita.

Ad confirmationem resp[onde]t Silvius, auctoritatem plurium secutus sermonem ibi esse de gentibus ad fidem conversis et ex fidei gratia [illegible] operantibus, atque ideo to naturaliter non sic accipi, ut opponatur gratiæ, [illegible], sed sic, ut tantum opponatur legi scriptæ, vel mere per cognitionem naturæ luminis habitam sine adjutorio legis scriptæ, etsi non sine adjutorio fidei, et gratiæ.

Verum hoc responsum gravem patitur difficultatem, ut in explicatione dicam. Ideo responsum aliud [illegible] terminis apertio, et dico quod ex loco Apostoli solum colligitur naturaliter impleri posse aliquod mandatum legis naturalis, non tamen omnia.

Objicias secundò. Scriptura Ecclesiastici cap. 15 significat observationem mandatorum legis a nostra voluntate pendere. Si volueris mandata servare conservabunt te. ante hominem vita et mors bonum, et malum; quod placuerit dabitur illi. Ergo servari possunt sine gratia. Resp. secundò [illegible]

in Christo audeas: Si vis ad vitam ingredi serva mandata. Matthaei 19. postquam Christus dixisset, quae illa sint, respondit: omnia haec custodivi a juventute mea; sed ipse adhuc habebat fidem in Christum, ergo illa servans erat in gratia Christi.

Obs. legis observationem aliquo modo pendere a nostra voluntate, in quantum scilicet voluntarie illam servamus, et quidem sic, ut nullus eam servat nisi velit; ipsi tamen existimat illam a nostra voluntate pendere, ut ipsa sola absque gratia possit legem servare, aut ejus observationem aliquam graviter vel leviter. Certum est, inquit, Augustinus, [illegible] in gratia, et libero arbitrio cap. 16, nos servare mandata si volumus, sed quia praeparatur voluntas a Domino. Et. Prosper cap. 34. de ingratis sic optime cecinit

Et quod non cuncti mortales atria vitae
Ingrediuntur, istas ex ipsis pendere putatis
Ut tam ex judicio constat, cujusque quod intrat
[illegible] quod non intrat: seu [illegible] in utrumque facultas
Suppetat, ut tam si proprium bona quam mala velle
[illegible], procul insanas sectas artesque malignas
[illegible] . . . .

Ad secundum nego minorem subsumptam; ille enim de quo ibi agitur erat Judaeus veramque Dei [illegible] fidem saltem implicitam habebat. Adde quod [illegible] etiam non . observasse omnia legis praecepta, tametsi [illegible]

ta existimavit, propterea quod cavebat preceptum de dilectione proximi eo modo, quo Judaei sufficere arbitrabantur, scilicet a manifestis injuriis abstinendo.

Obiicies tertio: ideo .. legis nae ideo naturalia dicuntur, quia proportionem habent ad vires nae; igitur nae viribus servari possunt. Secundo quia hoc suis viribus servare aliquod preceptum morale; ergo et servare omnia; non enim occurrunt multa precepta simul servanda, sed unum post aliud. ... Potest aliquis servare omnia mandata ad ... tempus, ut notavimus ... ergo poterit etiam ad longum tempus, quoniam servando ... quivis habitus obediendi, et facilius ... quam incohatur opus.

Resp. ad primum distinguendo antecedens: precepta legis nae ideo naturalia dicuntur, quia proportionem habent ad vires naturae sanae concedo antecedens; ad vires naturae infirmae nego antecedens et pariter consequentiam. Supposito auxilio generali Dei moventis, hoc in statu nae integrae (quae ad sufficientiam virtutis operativae attinet), poterat per suas naturalia servare omnia legis mandata quantum ad substantiam operis. minime autem si postquam natura humana non solum evasit infirma, cum sanitate justitiae Originalis caruit, sed etiam ... ex conditione natura interiorum, et naturalem morsum ... habet.

Secundum, et tertium nihil valent multis de causis, primum quoniam non sunt omnia precepta, ... habeas alias graviora et ideo non sequitur, ut possit omnia

servare, qui unum aliquid servare pt. Deinde occurrunt aliquando dura simul ut sepij dum orationi, aut Divinis laudibus operam dat, alicubi Diabolo suggerente, vel consensum noxiae cogitationis, vel occasionem habeat etiam aliquid subripiendi, facilius autem est unum peccatum vitare quam multa, et unum preceptum quam servare. Pra[illegible] vero tametsi ab una parte facilius sit opus continuare quam inchoare; tamen ex ab altera cum in opere bono vires paulatim deficiunt, et facilius est brevi tempore, quam in longo opere, perdurare. Itaque sicut non recte colliges, si dicas: potest homo aegrotus ambulare unius vel duos passus; igitur poterit etiam duo millia; ita etiam non recte ratiocinantur qui dicunt potest homo in statu naturae corruptae in quo requiritur perpetua vigilantia, et premeditatio ad bene agendum parvo tempore servare omnia mandata; poterit igitur et longo tempore. Dari parvo tempore ideo, et quia omnia mandata suis viribus observare, quod fieri pt., ut dicimus ut brevi illo spacio nullum occurrat preceptum affirmativum et nulla tentatio contra negativa, quae tamen in longo spacio non possunt non occurrere.

Quaeritur pô, quomodo intelligendum sit quod dicitur pt homo pt bene operari: aut quod in hominis potestate est precepta servare?

Doctrina Sancti Thomae, ac etiam aliorum Doctorum communis est, quod dum in rebus salutis nostrae requi[illegible]

nimentibus aliquid dicitur nobis esse possibile, vel in nostra potestate, id nunquam intelligendum est, esse possibile per solas naturae vires, sed cum Divinae gratiae adjutorio: alioquin sequeretur, hominem posse credere, sperare, diligere, et poenitentiam agere sine gratia; cum certum sit ista ei praecipi, ac per consequens esse possibilia. Quod dicitur esse in potestate hominis intelligitur illud quod est motus a Deo ait S. Tho. pa. 2ae quaest. 109 art. 6 ad 4um. possumus nos convertere ad Deum possumus aperire Deo cor nostrum, possumus nos praeparare ad gratiam, sed non sine Divino auxilio ait quaest. 24 de veritate art. 15. et similiter possumus Divina mandata servare sed non sine Dei gratia: ut docet idem ibidem quaest. 2 art. 11 ad 2um. Si in potestate hominis esset aliquid, inde excluso auxilio gratiae, sic ad multas teneretur homo, ad quae non nisi gratia separante; sicut ad diligendum Deum, et proximum, et ad credendum articulos fidei, sed non potest cum auxilio gratiae. Et quidem auxilium quibuscunque datur misericorditer datur: quibus autem non datur, ex justitia non datur in poenam vel peccati, aut saltem originalis peccati, ut dicit S. Aug. in lib. de correptione, et gratia.

2. Secundum itaque sit ad hoc, ut Divina mandata censeantur homini possibilia, ac per consequens, ut homo censeatur bene vivere, satis sit, cum esse liberi arbitrii, et viatorem, atque adeo in eo statu, in quo Deus juxta ordinariam suam Providentiam solet malos convertere, bonos adjuvare, infirmos corroborare, et gratiam largiri petentibus, imo et ipsum petitionis effectum, ipsamque orationem donare

2dum illud S. Aug. ep. 105: impetrando quidem oratio quidquid impetrat, evidenter donum Dei esse ostendit, ne homo existimet a seipso sibi esse, quod si in potestate haberetur, non utique [illegible]. Veruntamen ne saltem orationis putarentur praecedere merita quibus non gratuita daretur gratia, sed jam nec gratia esset quia debita redderetur: etiam ipsa oratio inter gratiae munera ponitur etc.

Quaeres 2do, an gratiae, quae ad mandatorum observationem necessaria sit gratia habitualis?

R. Ad aliquorum ditiorum praeceptorum etiam supernaturalium observationem, imo et ad omnium, quae intra breve temporis intervallum servanda occurrunt, non est necessaria gratia habitualis, sed sufficit actuale auxilium gratiae. Illi enim qui divina gratia excitati, et adjuti credunt in Deum, et ad considerandam Dei misericordiam se convertendo in spem eriguntur, fidentes Deum sibi propter Christum propitium fore, illumque tanquam omnis justitiae fontem diligere incipiunt. Et dum proponunt suscipere Baptismum, inchoare novam vitam, et servare mandata, aliqua etiam supernaturalia praecepta servant, ut patet, imo illa omnia quae tunc servanda occurrunt, et tamen adhuc carent gratiam habitualem: quoniam adultus [illegible] Baptizandus adhuc, nullis praecedentibus eorum operis meritis Dei et fidem, et amorem [illegible] requirit, ut Baptismi sacramentum fidelis requirens, quemadmodum habetur can. 25 Concilii Arausicani II: ergo [illegible] servant praecepta fidei, et amoris Dei, priusquam sint justificati, nec proinde habeant gratiam habitualem, quae per Bapt. infunditur. Accedit quod tempore praecedente justificationem praeter hoc singulare [illegible] commune [illegible] [illegible], [illegible] [illegible] [illegible]. Ergo [illegible] Dei praecepta servanda non [illegible] gratia habituali, quam non habent in tempore justificationem praecedente.

CAP. III.

Utrum homo possit mereri vitam aeternam sine gratia.

Suppono meritum esse opus, cui ex justitia debetur merces si loquamur de merito proprie dicto, sicut et contra merces dicitur id quod operi alicui debetur ex justitia.

Distinguunt autem triplex meritum. Primum vocatur de rigore justitiae: opus scilicet quod ex se, et ex dignitate operantis tale est, ut ei secundum rigorem justitiae meritum aequivalens debeatur merces, quale fuit meritum Christi Redemptoris nostri. Secundum meritum dicitur de condigno, seu ex condignitate: opus scilicet illud, cui propter suam dignitatem debetur merces ex justitia, quamvis illa dignitas proveniat ex gratia, aut operantis caritate; atque hoc est meritum quod communiter intelligi solet quoties agitur de meritis bonorum operum. Tertium dicitur meritum de congruo seu ex aequitate: opus scilicet bonum, cui ex justitia non debetur merces, decet tamen divinam benignitatem, aut liberalitatem dare id ad quod ordinatur.

Differt autem istud meritum a secundo in primis quod meritum de condigno est proprie, ac simpliciter meritum licet in eo non reperiatur tantus rigor justitiae, seu non tam perfecta justitia, quam in primo: meritum autem de congruo solum est meritum improprie, ac secundum quid eo quod non salvat aequalitatem ad id quod ipsi gratis datur.

Deinde meritum de condigno innititur justitiae, adeo ut operanti debeatur ei merces ex justitia: at meritum de congruo

initur misericordiæ, et Justitiæ; quoniam cui hoc tantummodo inest ut Deus quicquam rependere, quasi Justitiæ aliquid in illum inspectis Divinæ in Bonitati congruum est aliquid dare et quidem velut mercedem, aut coronam, sed ex quadam decentiæ gratitudinis, liberalitatis, vel etiam fidelitatis.

Præterea verum hoc congruum est [illegible] requirit cum tum rei, tum operis dignitatem, quæ ad meritum de condigno requiritur; satis est enim quod eiusdem sit ordinis cum eo ad quam ordinatur, idest supernaturale si ordinatur ad coronam, ad [illegible] retributionem boni supernaturalis: ac insuper ut Deo in obsequium vel officium utile aut gratum sit, quod quam est meritum.

Conclusio 3a. Nemo sine gratia, et quidem habituali meretur vitam æternam.

Probatur 1o [illegible] gratia [illegible] Joan. 15 sicut palmes non potest ferre fructum a semetipso nisi manserit in vite, sic nec vos nisi in me manseritis. [illegible] actus [illegible] facere opera [illegible] vitæ æternæ [illegible]

[illegible] in variis [illegible] hoc videmus, [illegible] et [illegible] fructum, [illegible] excedit [illegible] [illegible] nisi ad hoc elevetur ab [illegible] [illegible] [illegible] ergo [illegible] suam operationem et eam promereri [illegible] hoc elevetur [illegible] gratiam.

Probatur 2o [illegible] requiritur gratia [illegible] Deus dicitur regenerare ad [illegible], et ad merendum [illegible] locum tractans 1. Reg. 10 22. [illegible] ait: qui requirit [illegible] ac deinde [illegible]

munera ejus, ex parte quippe corde, et spe bene ac [illegible]
[illegible] non erat ex mercenariis sed ex, sicut munera [illegible]
[illegible] erunt. Porro in sacris historiis [illegible], quod cum deberent quidam [illegible] amicus Dei, quod est, qui caritatem et gratiam perdit peccando mortaliter, statim omnia sua merita amittit. Ut Ezechielis cap. 18. Si averterit se justus a justitia sua et fecerit iniquitatem, omnes justitiae ejus quas fecerat non recordabuntur. Quod non staret si merita non penderent a [illegible] qua[illegible] [illegible] sed a [illegible] legis [illegible]. Quemadmodum [illegible] non [illegible] is, qui in alterius [illegible] [illegible], etc. damnat [illegible] amicus [illegible] eo quod [illegible] meritum non fundatur in amicitia, sed in ipso opere, ita ut hic fieri deberet.

2° Probatur [illegible], si non requireremus gratiam habitualem ad merendam vitam aeternam sequeretur [illegible] omni[illegible] peccatorum [illegible] [illegible] [illegible] [illegible] Vitam aeternam [illegible] condignis [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatorum [illegible] [illegible] [illegible] merita [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible], quam ad meritum vitam aeternam [illegible] sequeretur [illegible] simul dignum [illegible] [illegible] [illegible] [illegible] [illegible] peccata mortalia non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meren.

Dicitur ad vitam aeternam promittitur [illegible] divina mandata [illegible] 19 [illegible] [illegible] [illegible] [illegible] in [illegible] modo mandata servat [illegible] vitam aeternam. Secundo [illegible] malum [illegible] mortem [illegible] [illegible] [illegible] [illegible]

omnes [illegible] vitam aeternam sine [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] aliam [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] similiter quod [illegible] [illegible]

[illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quaenam [illegible] requiritur et status [illegible] [illegible]
et observatio mandatorum [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] et [illegible]
[illegible] [illegible] et [illegible] sint capaces [illegible] [illegible]
[illegible] [illegible] [illegible], nullus omnia mandata [illegible] [illegible]
gratia [illegible] [illegible] imo [illegible] [illegible] vitae, [illegible] valde [illegible]
sine [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], quia plura requiruntur ad [illegible] [illegible]
[illegible] [illegible] quam [illegible] mala [illegible]. [illegible] [illegible]
mortale [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] vitae aeternae nisi fiant cum gratia. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] quod alterum, [illegible] [illegible] ita [illegible], ut [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible], et sic [illegible] [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
Alio modo ita, ut [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] quod alterum, et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non [illegible] [illegible]
[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

Ergo in iis requiri potest ut opus bonum, secundo ut sit liberum factum, tertio ut aliquo modo in Dei obsequium [illegible], quarto ut sit factum ex gratia, quod operans sit in statu viae, sexto ut praecedat factum, seu promissio Dei mercedis.

Circa primam conditionem scilicet esse bonum, quaeritur utrum ut opus sit [illegible], vel alicuius alterius rei supernaturalis meritorium, debeat esse bonum, cum satis clarum sit operare malum vel etiam indifferentia (si talia dantur in individuo) non mereri bonum, siquidem [illegible] illud bonum [illegible] habeat nos condignitatem, seu proportionem. [illegible] cap. 2 ad Rom. ubi cum Apostolus dixit Deum redditurum unicuique secundum opera eius, addit: [illegible] qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerunt, vitam aeternam. [illegible] cap. 16 et cap. 32 [illegible] bona [illegible] de meritis. Ceterum sint [illegible] bona opera praecepti, an consilii nihil refert [illegible] sunt meritoria, si reliquas conditiones ad meritum requisitas habeant. Nam Matth. 19 et Luc. 18 promittitur vita [illegible] servantibus [illegible] praecepta, sed et sequentibus consilia.

Circa aliam observatum jam fuit ad meritum requiri libertatem non tantum a coactione sed etiam a necessitate [illegible]. Et quamvis in opere meritorio [illegible] requiratur libertas, quae [illegible] bonum aut malum; [illegible] non est necessarium sed sufficere ut libertas [illegible], quorum singulae [illegible] contra [illegible] seu [illegible], quae [illegible]

velle, aut non velle, agere, vel non agere.

Tertia conditio satis evidens et [illegible] est [illegible] expectandi mercedem a Deo [illegible] certum est nisi opera justorum aliquo modo grata essent Deo, aut in eum referantur non possunt esse [illegible] meriti, cujusmodi [illegible] habent quaecumque [illegible] ad Vitam aeternam comparata.

Circa quartam notandum est, ad meritum de condigno non sufficere qualemcumque bonum actum relatum in Deum; sed debet esse factum ex gratia seu auxilio supernaturali, unde opera, quae illum finem moraliter respiciunt ab homine justo, sive ab alio, non possunt esse meritoria [illegible] conforme est Concilio Trid. sess. [illegible] asserenti Christum in justificatos jugiter influere virtutem quae bona eorum opera semper antecedit, comitatur et subsequitur, atque idem Concilium Trid. subjungit: [illegible] quae vivo [illegible] Deo grata, et meritoria esse [illegible] Christi [illegible] meritum [illegible] est [illegible] actus [illegible] qui dicitur actualis sed requiritur status gratiae, ut [illegible] sit [illegible] ab [illegible] quae [illegible] justos [illegible] per Spiritum adoptionis in illos [illegible] procedat ad [illegible] solum informatur et perficitur [illegible] operans [illegible] efficere [illegible] meritum, et [illegible] illud dignum [illegible] mandata [illegible]

ne ea in opera in remissio de condigno vitæ, cum stipendium in quibus adhuc lateat peccati maculas. Unde Concil. Trid. sess. 6 et can. 32 opera quæ efficit meritoria, vocat justificatoria.

Requiritur 2° ut operans sit in statu viæ, seu viator, quæ videtur doctrina in sacris litteris fundatur; Eccle. c. 11 dicitur: si ceciderit lignum ad austrum aut ad aquilonem in quocumque loco ceciderit ibi erit. Eccli. 14: Ante obitum tuum operare justitiam quoniam non est apud inferos invenire cibum. Eccli. 18: Ne verearis usque ad mortem justificari. Jo. 9: Venit nox, quando nemo potest operari. Ad Galatas 6: Dum tempus habemus operemur bonum ad omnes. Hebræorum 9: Statutum est hominibus semel mori, post hoc judicium.

Ratio est quia meritum est quædam via, seu tendentia ad præmium, ergo pro subjecto suo debet habere viatorem. Viator autem de lege ordinaria dicitur qui vivit in corpore mortali et conditione mortali: unde quamvis animæ quæ sunt in purgatorio nondum sint assecutæ terminum, sive beatitudinem, non tamen merentur, quia post mortem penitus fuerunt extra statum merendi, ac viæ: nam mors unicuique constituta est terminus merendi et quidem viæ nostræ terminus.

Requiritur 3° ut præcedat pactum seu promissio Dei, quod non est intelligendum quasi illa opera bona valorem, seu dignitatem suam intrinsecam habeant ex ejusmodi pacto, sed quod præter illam dignitatem, quam ratione gratiæ habent, necessarium sit pactum, seu promissio Dei ad certam mercedem, ut illa ex gratia, qui sunt bona operati, habeant jus

vitam æternam, tanquam ad reddendam justè ipsorum operum merce-
dem quia sunt talis vitæ meritoria.

Concedi [illegible] 1° p[atet] ex parabola Matth. 20, ubi [illegible] per quem Deus significatur, conventionem facit cum operariis. Item [illegible] cap. 2°, ubi dicitur, Beatus qui suffert tentationem, quia cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligentibus se. Similiter conformiter fratres in Heb. 6 illos hortatur ut sint imitatores [illegible] qui fide et patientia hæreditabunt promissionem. Et cap. 10. Ut voluntatem facientes Dei reportetis promissionem. Idemque significant aliæ Scripturæ, quæ adeo affirmant [illegible] æternam promissam esse Divinam [illegible], [illegible] reddendam [illegible] justitiæ, idque a justo judice Matth. [illegible]. Secundo Timoth. 4, Deus enim reddet coronam [illegible] promissam.

Secundo p[atet] [illegible] Trid. sess. [illegible] cap. 16 [illegible] sit [illegible] Deus [illegible] vitam æternam [illegible] tanquam [illegible] Deus [illegible] et tamen merces ex ipsius Dei promissione bonis [illegible] et meritis [illegible].

Tertio Deus non tenetur ex justitia [illegible] ad præmium ejus reddendum nisi [illegible] gratuita et misericordi promissione [illegible] obligare voluerit. Ergo ut [illegible] ex contractu [illegible] agnoscere pactum, seu promissionem [illegible]

& mercede. [illegible] potest; cum qd. sive creationes omnia sunt ejus
unde sequitur qd non possumus illum obligare nisi sub qd ipse volit
non aliter scimus quam qd mercedem promisit sanc operantibus;
unde qd. id egregie clamat Job 35: Si iuste egeris quid do-
nabis ei, aut quid de manu tua accipiet? Et Roman. 11.
Quis prior dedit illi et retribuetur ei? quoniam ex ipso et per
ipsum et in ipso sunt omnia.

Dices pro si pactum aliquod esset necessarium deberet
esse cognitum operantibus ut ab eis acceptatum [illegible]
[illegible] operare possent esse meritoria multi autem sunt qui [illegible]
ignorant, ut rudes et indocti Christiani, nec [illegible]
[illegible] mereri. Ergo tale pactum non est necessarium.

Resp. non esse necessarium, qd omnes fideles explicite cogno-
scant pactum, vel promissionem mercedis a Deo: sed sufficit
esse [illegible] implicite [illegible] in hoc [illegible]
Deum [illegible] remuneratorem [illegible] gloriae [illegible]
[illegible] omnium, [illegible] sive docti sive indocti
[illegible] illud D. Pauli ad Hebr. 11: Accedentem ad Deum oportet credere
[illegible] et [illegible] remunerator sit [illegible]
[illegible] [illegible] in [illegible] remuneratorem
[illegible] vitam aeternam [illegible] acceptationem [illegible]
[illegible] [illegible] [illegible] omnibus [illegible]
[illegible] [illegible] [illegible] quo [illegible] [illegible]
[illegible] ipso [illegible] Divinam gratiam [illegible], et [illegible]
[illegible]. [illegible] omnium [illegible]
[illegible] [illegible] occidente vel in eum [illegible]
[illegible] [illegible] [illegible] [illegible]. [illegible] [illegible]

[illegible] ad hoc [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] legem, nec eam acceptabant [illegible] [illegible].

Dices 2do peccator meretur poenam [illegible] [illegible] sit [illegible]. Ergo et justus praemium.

R[illegible] [illegible] [illegible], [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et obligatus ad [illegible] [illegible], ita ut [illegible] possit ei dicere: [illegible] [illegible], [illegible] acquisiti, vel [illegible] [illegible] [illegible], ut [illegible] [illegible] cap. ix vel. 83. Deus autem [illegible] [illegible] [illegible], vel obligatus [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] a [illegible] [illegible], [illegible] [illegible] inferat. [illegible] peccator [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible] [illegible], [illegible] ex [illegible] [illegible] et [illegible], [illegible] [illegible] a [illegible] V et Cap. XIII.

[illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

R[illegible] [illegible] in [illegible]

[illegible] quoniam servus Dei vocat in æternum. Matth. 20. vocans operarios et redde illis mercedem. Primi novissimi [illegible] ... Ergo, ubi omnes operarii accipiunt mercedem [illegible] ... dicitur vere, et proprie. Et in Concilio Lateranensi sub Innoc. III et habetur in cap. Firmiter titulo de summa Trinitate definitum fuit quod non solum Virgines et Continentes, verum etiam conjugati per rectam fidem, et operationem bonam placentes Deo ad æternam merentur beatitudinem pervenire. Et Trid. sess. 6 cap. 16 docet, quod bene operantibus usque in finem et in Deo sperantibus proponenda est Vita æterna et tanquam gratia filiis Dei per Jesum Christum misericorditer promissa et tanquam merces ex ipsius Dei promissione bonis ipsorum operibus et meritis fideliter reddenda. Et can. 32 anathematizat eum qui dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam et Jesu Christi meritum [illegible] fiunt, non vere mereri augmentum gratiæ, Vitam æternam et [illegible]

Dices: Vita æterna datur ex Misericordia juxta illud Psalm. 102: Qui coronat te in misericordia et miserationibus. Item est ex gratia ad Rom. 6: Gratia autem Dei Vita æterna. Ergo nullo modo meretur [illegible] ex condigno.

Resp. negando consequentiam; non ex [illegible] Vita æterna [illegible] vocatur misericordia vel gratia, quasi non sit merces bonorum operum, sed ex diversis aliis causis. [illegible] merita [illegible] gratiæ et misericordiæ [illegible] sunt [illegible] Augustino lib. de [illegible] et gratia cap. 9: Sine ullo [illegible] contradictione [illegible] Deo gratiam Vitam æternam vocari, quia his meritis [illegible] quæ gratia contulit Deus. [illegible] Vita æterna gratia nuncupatur.

n. ob aliud, nisi quia gratis datur. nec ideo quia meritis n. datur sed q. data sunt etc ipsa merita quibus datur. Secundus est quem S. Fulgentium quia electi a Deo ab eterno gratis praeparantur; [illegible] acquisitam nonnisi ex meritis habeatur. Tertius est quem S. Bernardum in tract. de gratia et lib. arb. quia gratuito fuit promissa ratione merces bonorum: Promissum ipsi, itaque [illegible] Deus sed etc justitiae [illegible].

Dicet, inquies, si vita eterna est merces bonorum operum, quare Apostolus ad Rom. 6: sicut dicit: stipendium peccati, non ita non subjunxit stipendium justitiae vel [illegible] vita eterna.

R. cum S. Aug. eadem ep. 105, [illegible] solutio [illegible] Dom ita [illegible] propter nostram superbiam, ne de [illegible] meritis nos extolleremus. Ac [illegible] gratia nostra [illegible] [illegible] gratia et [illegible] vitam eternam [illegible] tam [illegible] mortem [illegible] S. Aug.: [illegible] ob hoc [illegible] gratia [illegible] ipsa justitia.

CAP. IV.

Utrum homo ponit seipsum ad gratiam [illegible] gratia

[illegible] gratia [illegible] [illegible]

auxilium meritis nostris independenter additum. Dicitur id. hoc auxili-
um esse externum quod ab extrinseco venit; praestatur enim a Deo
supra naturales hominis vires.

Conclusio II. Fide certum est hominem ex solis naturae vi-
ribus sine auxilio gratiae specialis, et sic ad gratiam habitualem con-
ducentem se ... sic, ut eam de condigno mereatur.

Probatur. Unum ex praecipuis Pelagii dogmatibus erat, gra-
tiam secundum merita nostra dari ... Pelagius ipse se in Concilio
Palaestino ... condemnare coactus fuit, et Patres ... condemna-
runt ... pro condemnato habuit ...
... asserere, gratiam secundum merita nostra dari. ...
ad Augustinum ep. 107, voluntatis humanae meritum sequitur gratiam, cui ...
... qui gradum ... seu valde ... quomodo
gratiam ... dicuntur ...
... gratiam secundum merita nostra dari ... quam
... Ecclesiam Pelagius ipse sic firmavit ... dicere
gratiam ... secundum merita nostra dari sine dubitatione ...
... a Ecclesiae judicibus damnaretur.

Conclusio III. Fide ... certum tenendum ...
... sua natura seu sine auxilio divinae gratiae
... se ad gratiam sive habitualem sive actualem praeparare.

Probatur ... sine ... mutatione ...
... in qua vocans ... Pelagium ...
... explicat: Nunc ... vel generationem ...
... ad meliorem mutatio-
... sed dextera ... Excelsi ... 26.
... gratiam in ... suis ... 6 ... infirma ...
... in nobis. Jo. 15: sine me nihil potestis ...

Ergo non. ad gratiam se praeparare.

Confirm. Hoc ē vitā initiū fidei cum [illegible] initium eius operis, sive internum, sive externum ad salutem pertinentis, [illegible] Ergo quemadmodum Xpus habuit ex nobis quos ex nobis [illegible], ac [illegible] conjunctus nullum et per vires suas sine grā habuit opus vel operis initium, ad salutem [illegible]. [illegible] sive ex uno, sive alterum dicatur habere, [illegible] ex nobis [illegible] ex nobis [illegible] fiat, gratiam adeoque meritis nostris dari.

Prob. [illegible] peccator justificatus [illegible] impios: at peccatū habuit Xpus ex nobis [illegible] a Deo [illegible] gratiae [illegible]. Ergo [illegible] Deus ad vivam [illegible] Math. 2. [illegible] Deus [illegible]

Concessio [illegible] Deus [illegible] aliis [illegible], opera et [illegible], et impie [illegible]. [illegible] [illegible] virtutis [illegible] impetravit [illegible]

[illegible] ad [illegible] nobis [illegible] cor [illegible], ut [illegible], [illegible] Deo, et alias [illegible] gratiam [illegible] et nos ipsi [illegible], qui cor aperimus, qui [illegible] [illegible]

Pro [illegible] [illegible] [illegible] [illegible] hoc [illegible] vel nobis [illegible] [illegible] a Deo [illegible] per gratuitam opus [illegible] ita [illegible] ad [illegible] hoc [illegible] [illegible]

[illegible] libera velle et [illegible], [illegible] qui ad Deum appropinquat convertitur bene velle, et bene operatur, [illegible]
[illegible]. Hinc est [illegible] quae Scripturae uno loco requirit ab [illegible] [illegible] Divinae gratiae, sicut ex Proverb. 16 legimus: hominis est præparare animam. Ezech. 18: Facite vobis cor novum, et spiritum novum. Psal. 80: Dilata os tuum [illegible] cor tuum. Matth. 3: Poenitentiam agite. [illegible] Appropinquate Deo. [illegible] Mundamini qui fertis vasa Domini. Ita Proverb. 8 secundum Septuaginta legimus: Paratur voluntas a Deo. Ezech. 11: Dabo eis cor unum, et spiritum novum [illegible] et cap. 36: Dabo vobis cor novum, et spiritum novum ponam in medio vestri. Psal. 50: Domine labia mea aperies. [illegible] Aperiat cor vestrum in lege sua. Actor. 16: [illegible] aperuit cor. Act. 11: Et gentibus poenitentiam dedit Deus. [illegible] Trahe me post te. Psal. [illegible]: Deduc me in via tua. [illegible] 6: Nemo venit ad me, nisi Pater qui misit me traxerit eum. [illegible] 33: Emundabo illos ab omni iniquitate sua. Psal. 50: [illegible] rectum innova in me Deus. In quibus [illegible] [illegible] [illegible] sicut Concil. Trid. sess. 6 cap. 5 ait: cum dicitur [illegible] ad me, et ego convertar ad vos, libertatis nostrae admonemur: cum respondemus: converte nos Domine ad te, et convertemur: Dei nos gratia praeveniri confitemur [illegible] et [illegible] Deus nos praevenit et nos [illegible] [illegible] locat, nos uno loco monari nostrae indigentiae, simulque nos [illegible] a quo [illegible] [illegible], vel expectare vires ad [illegible] implendas necessarias.

[illegible] [illegible] [illegible] [illegible] [illegible] solis [illegible] viribus, sed Divina gratia praeventum et adjutum, ut [illegible] Aug. lib. de praedest. Sanctorum cap. 7.

Si obiicias Augustini dicto cap. ita scribens: Sicut dicitur de credere venit quam vir bonus erat, et antequam crederet. Sicut et Cornelio dici potest, cujus acceptae sunt eleemosynae, et exauditae orationes antequam credidisset in Christum.

R. Suppositum respondeo potest uno modo quod Aug. non dicat ita esse, sed ita solere dici, ab iis scilicet, qui opera bona valere putant ante fidem. et cum ait, quod de Cornelio dici potest, intelligendus est loqui juxta talium existimationem; quoniam ipse Aug. ibi affirmat, quod non sine aliqua fide [illegible] [illegible], et orabat; nam quando invocabat, in quem non credebat [illegible]

Alio modo resp. quod Aug. loquitur de Cornelio [illegible] credere in Christum ita ut vertamen ejus hic sit sensus: Sicut dici: [illegible] nemo explicita fide in Christum mediatorem credere, quam seu fidem unius Dei, quam imbutus erat [illegible] cujus donum operabatur vir bonus, erat antequam fidem [illegible] [illegible] [illegible]. Idq. de Cornelio dici [illegible], cujus acceptae sunt eleemosynae, et exauditae orationes antequam in Christum crederet explicite, etsi non antequam crederet in Deum.

Ultimo ob. [illegible] potest sine gratia facere [illegible] opera moralia bona. [illegible] enim sunt quaedam, [illegible] [illegible] ergo [illegible] potest se ad gratiam [illegible] [illegible], [illegible] [illegible] [illegible], quoniam qui multa hujusmodi [illegible], [illegible] [illegible] dignus est accipere gratiam, [illegible] alius, qui [illegible] [illegible] [illegible] malo [illegible].

R. [illegible] inconveniens: nullus enim [illegible] [illegible] [illegible], vel dispositio ad gratiam [illegible] [illegible] [illegible], ubi nec talium operum faciendorum [illegible] [illegible] [illegible] videtur [illegible]; cum ea gratia sit [illegible]

supernaturali; illa autem omnia vires naturae non excedant; altioris ordinis est Divinae gratia, quam sint illa, longeque proportionem superat [illegible], quam illa possint habere: illum ex natura [illegible] proportionem vel aliquid ejusdem ordinis ad spiritualem vero et salutem vel ad gratiam, quae saluti ita conducit sicut nullum habent ex se ordinem, ita nec ullam habent proportionem. ita fit, ut nec [illegible], nec [illegible] dispositio hominis ad gratiam per quicumque est si sit ex solis naturae viribus; alioquin sequeretur, quod jam in Pelagio fuit damnatum: Gratiam dari secundum merita nostra.

CAP. V.

An homo sine gratia possit ullam tentationem superare.

Tentatio hic sumitur pro sollicitatione, seu provocatione ad peccatum, sive illa sollicitatio sit gravis sive levis: [illegible] tentationem cum [illegible] [illegible] in [illegible]: [illegible] in tentationem. Et quamvis si proprie loquamur plus sit tentationem superare, quam tentationi resistere, (resistere enim dicitur, qui sic vincit, ut peccatum vitet, quamvis hoc faciat sine fructu saluti spirituali; superat vero ille, qui propter Dei amorem seu firmum [illegible] [illegible]) generaliter loquendo tribus modis in [illegible] [illegible] quod aliquis tentationem superat.

Primus est si tentationem ad unum peccatum superet [illegible] in aliud: ut si quis tentatus ad ebrietatem, eam [illegible] vincat ex affectu avaritiae. Quo pacto multi [illegible] tentationem ad vitia manifesta [illegible] turpitudinem vincebant gloriae cupiditate. Quod est de quibusdam aliis [illegible] [illegible] vitiis

Secundus est, quando tentatio ad peccatum, v.g. [illegible] turbationes superatur ex odio scilicet peccati, et ex amore recti ac honesto. Tertius ex amore Dei, ut [illegible] nec ex spe alicujus beatitudinis [illegible], quo modo tentatio ad luxuriam, vel ebrietatem superatur ab eo, qui sic ei resistit ut in nullum peccatum inducatur, sed faciat quod moraliter bonum.

Tertius est, cum alicujus generis tentatio superatur ex sincero amore Dei [illegible] infallibiliter, vel saltem meritorie in ordine ad salutem vitae aeternae, et hic modus vincendi tentationes est de quo loquitur S. Augustinus lib. 21 de civit. Dei cap. 16: Tunc vitia vincenda sunt cum Dei amore vincuntur.

Circa primum modum nullus [illegible] sine gratia Dei, et bono superare (si hic bene sit [illegible] superare), tentationem quia homo communem [illegible] unum [illegible] modo non vincit [illegible] tentationem [illegible] ideo non tam ipse [illegible] vincit peccatum, quam unum [illegible] vincit aliud. Circa [illegible], et [illegible] difficultas [illegible].

Conclusio III. Juxta [illegible] vincendi [illegible] homo potest aliquas tentationes leves minimum superare sine gratia Dei speciali; at tentationes [illegible] vel diuturnas non, nisi [illegible] auxilio [illegible] superare [illegible] minimum ut in nullum peccatum inducatur, neque [illegible] ad [illegible] tentatur neque in aliud.

Prob. [illegible] quia [illegible] bono per [illegible] sit [illegible] sine gratia [illegible] moraliter bonum [illegible]

[illegible] quidam precepta quando substantia servare; ergo [illegible] contra quasdam tentationes [illegible], et vincere ut sic in peccata non [illegible], [illegible] moraliter bene operatus, maxime [illegible] bonam [illegible] indolem, et propensionem ad quidem [illegible] officia inclinationem, sive ex [illegible] sive ex institutione [illegible] aut Magistrorum [illegible] ad hoc pertinet conventio [illegible] [illegible] XIII, et per Leon V factus, quorum [illegible] 2us [illegible]: Pelagianus [illegible] dicere, quod liberum arbitrium valet ad ullum peccatum vitandum. [illegible] 29 [illegible] [illegible] fores, et [illegible], quod [illegible] tentationi ulli sine gratia Christi [illegible] [illegible] sic, ut in eam [illegible] inducatur, aut [illegible] superatur.

[illegible] quod liberum arbitrium alicui tentationi [illegible] sine gratia Christi adjutorio sic ut non inducatur in tentationem, neque ab ea [illegible]. quo modo inducitur, et superatur [illegible] ex tentatione, [illegible] sive [illegible] [illegible] quod tentatio sive [illegible] alius [illegible].

Probatur secunda pars [illegible] [illegible] [illegible] [illegible] corrupta neque quando [illegible] [illegible] [illegible] [illegible] [illegible] debilitate et infirmata quo [illegible] difficultate [illegible], nequaquam [illegible] sine adjutorio gratiae [illegible] sine [illegible] tentationes graviores [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] liberum arbitrium [illegible] corruptum, neque [illegible] peccatum [illegible]: sed [illegible] instabilitatem et infirmitatem [illegible] difficultatem. [illegible] [illegible] in cap. 3 ad Titum [illegible] Paulo [illegible] converso [illegible] [illegible] [illegible] voluptatem [illegible] [illegible] templum Dei.

Conclusio III. [illegible]

ut hoc [illegible] [illegible] modum superare sine adiutorio gra-
tiae Dei, ea [illegible], ut [illegible] [illegible] solutis [illegible]
resistat
[illegible] et victoriam obtineat. S. Augustinus [illegible], et gratia [illegible]
illa, qua per Christum gratia liberantur a malo, et sine qua
nullum prorsus sive cogitando sive volendo, et amando, sive agendo
faciunt bonum.

[illegible] [illegible] Psal. [illegible] ait Propheta [illegible]
[illegible] in sermone. [illegible] 29: Ego dixi in abundantia mea non
movebor in aeternum [illegible] [illegible] faciem tuam a me, et factus
sum conturbatus. Psal. [illegible] quoniam [illegible] et cadavera
et [illegible] [illegible] Deus ne nos inducas in tentationem.
Jo. 16: In mundo pressuram habebitis. Sed confidite ego
vici mundum. Ad Rom. 8 cum sit superamus [illegible] in
tribulatione, angustia, fame, nuditate, periculo, persecutione et
gladio: [illegible] in his omnibus superamus propter eum
et [illegible] 22 [illegible] 23 [illegible] [illegible]
per eum, qui dilexit nos. [illegible] 1 ad Corinth. 15: Deo autem
gratias, qui dedit nobis victoriam per Dominum Jesum Christum.

Prob. 2do ex [illegible] [illegible] cum [illegible]
[illegible] [illegible] [illegible] nostram [illegible]
[illegible] [illegible] in [illegible]
[illegible] Patres quoque [illegible]
[illegible] 90 [illegible]
[illegible] [illegible] [illegible], ut [illegible]
[illegible] [illegible] [illegible] [illegible]
et [illegible] [illegible] [illegible] 22

Et [illegible] [illegible] [illegible]
[illegible] et [illegible] [illegible]
[illegible] a Deo [illegible]

[illegible]: cum oratio [illegible], quae [illegible] iam condita [illegible]
obtinentur. [illegible] approbans [illegible]
[illegible] magni [illegible] gratia [illegible]
[illegible] Dei [illegible] et [illegible]
[illegible] plurimos errores: cum [illegible] resistere [illegible] liberum arbitrium, sed Dei solum gratiae [illegible] auxilium. [illegible]
[illegible] 1533 [illegible] cap. 13 [illegible] Deo [illegible] cum carne cum mundo cum Diabolo: in quo ait [illegible]
nisi cum Dei gratia [illegible] dicant. [illegible]
[illegible] vitam [illegible]

[illegible] cum [illegible] Deo [illegible] imaginis [illegible] a Diabolo [illegible] tentationes sine gratia [illegible]

[illegible] contrariam [illegible] accidit [illegible] Deo [illegible] et [illegible] testimonia, quae significant nullam [illegible] sine Dei gratia [illegible] accidendo [illegible] etiam [illegible] tentationes [illegible] atque Deo [illegible] et [illegible], quae [illegible] seu cum [illegible] salutis spiritualis. [illegible] Scriptura [illegible] tentationes [illegible] Christum, et [illegible] 10: [illegible] [illegible] Petri [illegible] et [illegible] singulis [illegible]

[illegible] testimonia, quae universim dicunt Deo [illegible] adjuvante [illegible] vinci et [illegible] tentationibus [illegible] accipiuntur de Deo [illegible] adjuvante [illegible] ut generali omnium bonorum autore, et [illegible] sicut [illegible] de bono [illegible] de modo [illegible] generaliter [illegible] omne bonum [illegible] ita [illegible]

380. De adjutorio ad [illegible] [illegible] tentationibus [illegible] [illegible] [illegible] concupiscentias [illegible] [illegible] tamen [illegible] [illegible] [illegible] [illegible] [illegible] illis [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] vitandum, quale [illegible] [illegible] Dei, ut [illegible] [illegible], [illegible] [illegible], et omnium bonorum [illegible]: ac [illegible] illud [illegible] benignae [illegible] particularis [illegible] et [illegible] [illegible], [illegible], [illegible] [illegible] [illegible] gratiam [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] [illegible] [illegible] [illegible] quibus alii [illegible]

[illegible] [illegible], [illegible] lib. 2 in [illegible]: liberi arbitrii nos [illegible] [illegible] nec ad [illegible] nec [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]. [illegible], [illegible] [illegible] [illegible] [illegible] tentationes [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] concupiscentiae [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tentationes [illegible] concupiscentiae suae [illegible] et [illegible]. concupiscentiae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 4: Sub [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tentationi [illegible] [illegible].

[illegible] [illegible] [illegible] Aug. in lib. de nat. et grat. [illegible] [illegible] [illegible] [illegible] de nat. qualis fuit a Deo [illegible], [illegible] qualis nunc [illegible] [illegible] [illegible] [illegible], nunc [illegible] [illegible] necessitas [illegible] ex vitio, [illegible] ex conditione [illegible], [illegible] [illegible] [illegible] [illegible], [illegible], cum [illegible] [illegible] [illegible] [illegible] [illegible] me.

[illegible] [illegible] [illegible] si [illegible] [illegible] de nat. qualis nunc [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tentationibus [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible]

videlicet [illegible] in gr. [illegible] [illegible]: qui sustinet tempestatem vel patriae, vel recti quaerit refugium, quem lectis paternalibus ad miseros ordinum confugit: ita et homo ex misericordia conditionis suae Deo utitur adjutore, et cum illius sit gratiae et creatura est, illius misericordia et subsistit ac vivit, nihil boni operis agere v. obsequio qui ita concanit liberum arbitrium, ut suam per singulas operas gratiam non requirat.

Ad 2dum ratio naturae [illegible] ita constituta est ut rationalis pars inferior parere sit obedire superiori, et superior imperare inferiori.

R. [illegible] autem inferior rebellari superiori, et eam non [illegible] cogendo, sed alliciendo, et blandiendo ad se retrahere. Quocirca Aristoteles recte dicit rationem imperare appetitui inferiori non despotico imperio quomodo imperat dominus servo, sed civili quomodo Magistratus imperat populo, qui [illegible] non [illegible] [illegible] et rectoribus suis obedire debebat.

Quamvis autem ex natura rei [illegible] debebat ut [illegible] quidem pars inferior [illegible] superiorem sed ut [illegible] inferiorem superior in officio [illegible] et [illegible] [illegible], et [illegible] [illegible]: [illegible] [illegible] accidit [illegible] [illegible] [illegible]. [illegible] pars inferior multis annis viget antequam superior [illegible] [illegible]: inde et fit ut [illegible] [illegible] per tot annos [illegible] imperio [illegible], [illegible] in [illegible] [illegible]. [illegible] tamen [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] autem [illegible] bona [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] multo magis quam [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] sunt, et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] per [illegible] [illegible] [illegible]

Tertiò per Diaboli [illegible] [illegible], et [illegible] [illegible], concupiscentiam excitando, atque inflammando. Hinc ait [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] concupiscentia, et [illegible] [illegible] [illegible], et a Diabolo inflammata [illegible] [illegible] [illegible] potest. Quare [illegible] [illegible] dicitur: Sub [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] verum est quidem, sed [illegible] [illegible] est verum, quoniam Deus [illegible] sit [illegible] [illegible] [illegible] [illegible], [illegible] [illegible].

CAP. VI.

Utrum homo in gratia constitutus indigeat auxilio speciali ad perseverandum.

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] homo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] adeo [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], quo [illegible] [illegible] [illegible] propositum, [illegible] [illegible] bono usque in finem [illegible] pro continuatione [illegible] [illegible] [illegible] [illegible].

Conclusio [illegible] homo [illegible] [illegible], [illegible] in bono usque ad mortem [illegible] [illegible] gratiam [illegible] [illegible] [illegible] indiget speciali [illegible] auxilio, scilicet [illegible], [illegible] [illegible] [illegible] [illegible]

Probatur [illegible] [illegible] [illegible] nostram perseverantiam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: Providentia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] est mihi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meos. [illegible] [illegible] [illegible] [illegible] [illegible] Propheta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] meum [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] a me [illegible]

[illegible] ait Aug. lib. de dono persev. cap. 2 quam tibi ac tantum sit timorem suum dabo in cor eorum, ut mihi perseverantes adhaereant. Ad Philippenses 1°. qui coepit in vobis opus bonum perficiet usque in diem Christi Jesu. 1 Petri 5. Deus omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo Jesu, modicum passos ipse perficiet, confirmabit, solidabitque.

Probatur idem 3° in variis S. Scripturae locis perseverantiam a Deo orari et dari: [illegible] in sacra Script. ait S. [illegible] lib. 2 contra gratias cap. 12. multae orationes, quibus a Deo perseverantia [illegible] Psal. 16. Perfice gressus meos in semitis tuis ut non moveantur vestigia mea. [illegible] Psal. 19. Det Deus [illegible] in [illegible] unam voluntatem cordis eorum et semper in [illegible] mea istas permaneant. Matth. 26. Orate ut non intretis in tentationem. Joan. 17. Pater sancte serva eos in nomine tuo quos dedisti mihi. Et [illegible] non rogo ut tollas eos de mundo, sed ut serves eos a malo [illegible] 2 Thessal. 2. Deus noster [illegible] exhortetur corda vestra et confirmet in omni opere et sermone bono.

Probatur ratio ex Pontificum et Conciliorum decretis, Celestinus ad Episcopos Galliae cap. 6. ait: Nemo etiam baptismatis gratia renovatus idoneus est ad superandas diaboli insidias, et ad vincendas carnis concupiscentias, nisi per quotidianum adjutorium Dei perseverantiam bonae conversationis acceperit. Quod idem [illegible] confirmat, sicut etiam cap. 9 ex verbis [illegible] Concilii Arausicani can. 9 haec dicit: Divini est muneris cum et recte cogitamus, et pedes nostros a falsitate et injustitia tenemus; quoties enim bona agimus, Deus in nobis atque nobiscum ut operemur operatur. Et can. 10. Adjutorium Dei etiam renatis ac sanctis semper est implorandum, ut ad finem bonum pervenire, vel in bono possint

orare perdurare. Concil. Trid. sess. 6 cap. 13 de perseverantiae munere affirmat, quod aliunde haberi non potest, nisi ab eo qui potens est eum, qui stat statuere ut perseveranter stet, et eum, qui cadit restituere. Et hoc munus ibidem can. 16 vocat magnum perseverantiae donum. [illegible] eiusdem can. 22 definit, quod siquis dixerit justificatum vel sine speciali auxilio Dei in accepta justitia perseverare posse, vel cum eo non posse, anathema sit.

Probatur denique hac ratione, [illegible]. Ipse [illegible] quod non manet variabilis, ad hoc quod [illegible] in uno [illegible] auxilio [illegible] mutationes: hic non enim existens in gratia salvabitur [illegible] variationibus ac alternationibus hoc vero in malum et hoc rursus in bonum, ergo ut hoc quod [illegible] in bono in eo perseveret, indiget auxilio Dei preveniente ac dirigente.

Docet [illegible] quod justus moriatur statim, vel post acceptam gratiam: eum vero qui nullum habuerit auxilium gratiae ad perseverandum, constare non omnem justum tali auxilio indigere, confirmari potest exemplo parvulorum, qui post Baptismum acceptum mox sine peccato decedunt.

Dico justum, qui statim post acceptam gratiam moritur habere aliquod auxilium gratiae ad perseverandum diversum a gratia justificante ac per consequens esse perseverantiae donum [illegible]: [illegible] singularis Dei [illegible] quod tunc, sive mortem subeundo in tentationibus [illegible] quo erat in statu gratiae: item quod tentationes Diaboli vel carnis [illegible] insidiantes vel non evenit, vel non sit passus [illegible] justificante. Molina docet, eum qui semel recipit gratiam justificantem et statim in ea moritur maius ac specialius donum [illegible], quam alium, qui vel pluries vel diutius gratiam [illegible] et multas tentationes habuit, sed ab iis cecidit, [illegible]

ubi monstr. ... ratio. seu singularem Dei Providentiam ordinanti media efficacia ad ejus salutem, conservatus fuit in gratia et ab ... periculis liberatus usq. ad mortem et similiter alius.

... Conf. resp. ... parvulos, qui post Bap. decedunt ... nequam debeant usum rationis ... particulari auxilio Dei habere, ... decedant ... gratia in illis conservatur usq. ad mortem ... ut ... illorum dici ... illud Sapientiae 4: Raptus est ne malitia mutaret intellectum ejus, aut ne fictio deciperet animam illius.

Obiicies ... Macarius lib. 3 cont. Pelagium ... 4 ... justum, ... per vires acceptas ad breve tempus a peccato abstinere ... in negotium ... breve tempus ... vitae perseverat ... gratiae.

R. ... potest per vires acceptas ad breve tempus a peccato abstinere. Dum videlicet ... graviora saltem ... negotium ... salutem pertinens; [...] Non ... gratia ... auxilio Divino cum ipso ... ad ... ut sciamus ... nihil ... donavit ... semper longiter ... sufficit ... donavit ... cum ... peccato. ... tempus ... sine peccato ... Dei gratia ...

... an omnes justi habeant donum perseverantiae?

R. ut omnes justos habere aliquod donum perseverantiae

ita ut quasi perseverantia etiam quae, quae habent aliqui donum quo perseverare possunt, et [illegible] ea habent assiduo, seu quamdiu sunt perseverantes quamdiu gratia justificans [illegible] conservatur, id est quamdiu non [illegible] adhaerent [illegible] tollitur.

[illegible] ideo est habere [illegible], quod propria vocatur donum perseverantiae, cujus nomine, ut ex dictis intelligitur, [illegible] Dei operatio, seu [illegible] operationes [illegible] et effectus, quibus Deus conservante diligentia et operante fit, ut hoc [illegible] gratiam servaverit usque ad finem vitae. [illegible] in [illegible] est donum perseverantiae [illegible] ipso à [illegible] est idem [illegible] perseverare, sed facit ut non actualiter perseveret usque ad mortem. Certum est autem, non omnes justos perseverare usque ad mortem [illegible]. Non omnes justi [illegible] propria [illegible] donum perseverantiae.

Ad laudem et honorem Omnip. Dei [illegible] etc.

C. R. M. J. V. S. B. S.

TRACTATUS
DE
VITIIS, ET PECCATIS.

[illegible] omnibus necessaria [illegible] peccatorum cognitio, et maxime
[illegible] animarum, et [illegible] moderatoribus qui in administratione
[illegible] frequentes sunt, [illegible] ministerium ut par est exercere
[illegible] nisi crimina noverint, quorum judices in sacro tribunali
[illegible] Christi Domini ac auctoritate sibi [illegible] et quali-
tates [illegible] habeant quos ex Divinae medicinae regulis [illegible]
[illegible] curare debent. [illegible] Theologiae
Moralis [illegible] cujus institutum sequimur atque [illegible]
[illegible] in tres disputationes dividimus: [illegible]
[illegible] de peccatis tum in genere tum in suis speciebus
consideratis: in 2da de eorum causis: in tertia [illegible]
[illegible] de [illegible]. [illegible] medicus ingeniosus
[illegible] Patrum Theologus serm. 44, qui [illegible] con-
[illegible] medicinam [illegible] satisfacit [illegible]
[illegible] peccatorum nudat [illegible] iniquitatis ostendat [illegible]
vitiorum [illegible] origines [illegible] radices criminum [illegible]
[illegible] Sic aegros [illegible]
[illegible] pro [illegible], pro [illegible], pro viribus ad salutem
[illegible] curatione reducit.

DISP. I.

De [illegible] et [illegible] in [illegible] et in specie consideratis.

Pro eodem in [illegible] modo vitium et peccatum usurpantur, tametsi nomina illa stricte sumpta diversa significent. [illegible] est nomen quod [illegible] malum, vitium autem est nomen [illegible] mali; et in hoc mala bonis prestant, [illegible] vocabulis [illegible] [illegible]. [illegible] ad significandam actionem virtutis nullum [illegible] bonis propriam vocem, et ideo utimur nomine virtutis tum ad actionem, tum ad habitum designandum. [illegible] actionem quae [illegible] ex vitio [illegible] [illegible] nomen peccatum, crimen, delictum, scelus, [illegible] [illegible], culpam, [illegible], et alia.

Peccatum variis modis describitur a [illegible], [illegible] in verbis illis psalmi 68. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] super [illegible] [illegible] os suum. [illegible] [illegible], ipsi propositus [illegible] [illegible]. [illegible] [illegible] [illegible] Evangelistarum cap. 4. Peccatum est transgressio legis. [illegible] contra Faustum c. 8. 27. Peccatum est dictum, vel factum, vel concupitum contra legem aeternam. [illegible] [illegible] [illegible] vel factum, vel concupitum [illegible] [illegible], [illegible] [illegible] [illegible] vero indicatur [illegible] sed contra legem aeternam [illegible] [illegible] [illegible] contra [illegible] ut [illegible] [illegible] [illegible] legem Dei, ut [illegible] [illegible] [illegible] de Paradiso [illegible] [illegible] contra legem simpliciter, sed contra legem aeternam [illegible] [illegible] ut [illegible] [illegible] [illegible] et [illegible] legem [illegible] [illegible] lex tum [illegible] tum [illegible]: et [illegible] [illegible]

tum divina, lex è lex, quæ congruit cum lege [illegible] · quæ ē quoddam Dei
ratio humana, ac effectionis regulæ, neq. ē aliud quapropter vera
lex, nisi adumbratio quædam, atque participatio legis æternæ.

Difficultatem ingerunt quidam Theologi adversus hanc
definitionem insufficientem esse, quoniam, inquiunt omnia peccata de-
finita non complectitur. Ut. dum definitio definitum omne compre-
hendere. existimant enim non esse mortale peccatum quod sit con-
tra aliquam legem, quæ sunt aliquas rationem suam ma-
la ex objecto, et rationem voluntatem, [illegible] omni lege
natura orent. Unde videtur illis distinguendum esse inter pecca-
tum, et offensam Dei. Et omne quidem Dei offensa sit contra
Dei legem, et non peccatum per identitatem ad legem peccatum
esse et. Alii addunt præfatam definitionem non complecti
peccatum omissionis sed solum commissionis peccatum.

Hanc tamen definitionem Theologi magno applausu excipiunt,
nec immerito, quoniam omnia peccata complectitur, nam
nullum esse pt. quod non sit contra legem Dei æternam, et. Si-
ta prævaricationis et offensa Dei ratione non ordinatur. Et
quæ dicuntur esse rationem suam male subordina-
taliter illum rationem considerata mala et peccata sunt
et ad [illegible] ad prava et vetita lege prohibentur, nec
tamen non sunt prava, et vetita nisi per oppositionem ad le-
gem prohibentem. Unde si per impossibile careret omni
lex, peccata non erunt. Nullum utique, peccatum sed [illegible] voluntas
[illegible] legis Divinæ non [illegible] :
Prævaricatores regulari omnes peccatores tamen. Si prævaricantes
sunt omnes peccatores [illegible] articulo 2° in psalmum 118

nullum ē aliq. sine praevaricatione peccatum. Nulla ē [illegible]
[illegible] sine lege [illegible] : ubi n. ē lex nec praevaricatio
Rom. 4. Nullum ē igitur nisi in lege, idest contra legem
peccatum. Sic augustinus [illegible] quando lex [illegible] cum
aliis [illegible] verbis. [illegible] sine lege peccaverunt
considerat [illegible] dicens [illegible] [illegible] sine lege quidem
[illegible] [illegible] [illegible], sed n. sine lege Dei scripta in cord
[illegible] sic [illegible] verba [illegible] psalmi [illegible] : Praevaricatores
[illegible] peccatores nec lege [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible]. Multo magis ergo praevaricatores
facti sunt legis Divinae [illegible] sive instrumen-
[illegible] sive formata ē. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] peccatum Omissionis [illegible] omissio ē quaedam [illegible]
[illegible] [illegible] omittendo [illegible] facere n. debebat.

Ro peccatorum divisio ē in peccatum Originale, et
actuale. Primū ab Adamo in posteros per generationem [illegible]
[illegible] [illegible] [illegible] voluntate committitur. [illegible]
actuale et habituale. [illegible] ē actus malus [illegible] [illegible]
[illegible] [illegible] in [illegible] [illegible] morali consistit, [illegible] [illegible]
commissum in [illegible] relinquitur Donec [illegible] gratiae [illegible]
[illegible] [illegible]. [illegible] ē in peccatum mortale et
veniale. [illegible] gratiam expellit, [illegible] [illegible] [illegible]
avertendo [illegible] a suo ultimo fine. peccatum vero veniale
n. avertit [illegible] ab ultimo [illegible] [illegible]
retardat, nec tamen gratiā et Charitate expellit, sed [illegible] [illegible]
[illegible]. [illegible] ē in peccatum commissionis et Omis[illegible]

Pūm ē actus voluntarii factus contra legem aliquam prohibentem. 2dum est omissio alicuius actus, qui fieri debeat. Inde peccata commissionis contra præcepta negativa esse dicuntur, quæ sunt contra id quod fieri negat, seu prohibet. Peccata vero omissionis sunt contra præcepta affirmativa, iubent aliquid fieri imperantia. Omissionis autem constat esse peccatum [illegible] lib. de perfecta iustitia cap 3 si aut fiant illa, quæ prohibentur, aut illa non fiant, quæ iubentur.

Divisio ē in peccata contra Deum, contra proximum et contra seipsum. Peccata in genere sunt quæ specialiter amori vel virtuti [illegible] opponuntur, ut sunt hæresis, blasphemia, sacrilegium etc. quamvis omnia peccata contra Deum continent aliquam generalem rationem ingratitudinis, contemptus et prævaricationis divinæ legis merito dici possint. Secundi generis sunt ea omnia quæ aliquod nocumentum proximo inferunt vel in [illegible] vel in honore, vel in fortunæ bonis, ut homicidium, furtum detractio, calumnia etc. Cetera sunt tertij generis quibus homo sibi ipsi nocet, labefactando seipsum ut sunt luxuria intemperantia etc.

Divisio ē in peccata cordis oris et operis. Primi generis sunt, quæ in interiori cordis affectu consummantur. Alia vero [illegible] non sic distinguuntur ab his quasi cordis consummata non [illegible] in [illegible], sive opere peccata non essent; sed quia in istis [illegible] aut in solo cordis affectu et desiderio non sistunt, sicut ea quæ specialiter peccata cordis vocantur. Atque hæc tria sunt [illegible] peccata, quo distincta a se invicem fiunt. Atque vero non sunt tria peccata, sed tres unius peccati gradus, quo semper in [illegible] occasione, et in eadem natura fiunt. Pro alicuius mali [illegible] exsequitur vel in [illegible] cogitatione [illegible] immoratur

secundo blasphemiam verbis exprimitur. Tertio opere tandem ex-
sequitur. Septima divisio est in peccata ex infirmitate,
seu passione, peccata ex ignorantia et peccata ex malitia.
Primi generis sunt, quae ex vehementi passione, aut gravi tentatione
procedunt, quale fuit peccatum Petri, qui timore mortis Chri-
stum negavit, et haec merito infirmitatis peccata vocantur.
passiones siquidem sunt veluti languor in anima, quo vires ejus
fere debilitantur, vel quasi obruendo oculos animi [illegible],
ne in bonum opus prodeat. Peccata ignorantiae sufficienter
cognita sunt ex iis, quae supra de ignorantia tradidimus. Ter-
tii generis sunt, quae ex plena cognitione, et deliberatione, velut sine
[illegible] natura committuntur, et haec merito malitiae peccata vo-
cantur [illegible]
a [illegible]
in [illegible]
[illegible] sunt contra Patrem, cui potentia attribuitur, [illegible]
Filium cui attribuitur sapientia, tertio contra [illegible]
[illegible] Octava divisio est in peccata spiritualia
et peccata carnalia juxta illud 2 Cor. 7 mundemus nos
ab omni inquinamento carnis et spiritus. Spiritualia
dicuntur, quae sine carnis commercio in delectatione spiri-
tuali consummantur, qualia [illegible]
[illegible] Carnalia autem sunt
quae in carnali delectatione perficiuntur, ut gula, luxuria, et
alia his similia. Nona in peccata propria, et aliena. [illegible]
ea peccata, quae ipsi propria voluntate committimus
[illegible] eorum committunt scilicet nostra vel consilio [illegible]

tiony, protectionem vel saltem defectum divinæ correctionis. Secundo in peccata capitalia, et alia ab iis dimanantia. Sicut ex Cardinales quædam virtutes dicuntur, sic vitia septem capitalia inter alia recensentur, quorum fines, ut S. Thom. 1.2. q. 84 art. 4 habent quendam [illegible] maxime movendi appetitum, et adeo hæc capitalia vocantur. Hæc sunt superbia, avaritia, luxuria, invidia, gula, ira et accidia.

Agemus ergo de vitiorum contrarietate, 2do de divisione, speciebus, et numeratione peccatorum; tertio de peccato Omissionis et commissionis; quarto de peccato mortali et veniali, diversitate, ratione, et distinctione eorum, prout materia complectitur.

CAP. I.

De vitiis contrariis virtuti et naturæ rationali.

Vitia sunt [illegible] virtutibus contraria. Nam ut explanatur, quæ sub eodem genere constituta inter se maxime distant, atque mutuo ab eodem subiecto expellunt, [illegible] Vitiorum et virtutum contrarietas. Sunt quippe sub eodem genere, scilicet sub genere moralis habitus, sub eodem genere inter se maxime distant cum unum inferat [illegible] rectitudinem, cum in altero repugnet et inclinationem aliam [illegible], et dispositionem repugnantem. Sed ex hoc apparet continuo propriam, et rigorosam contrarietatem, quam vocamus directam [illegible]. [illegible] contrarietas inter virtutes et vitia [illegible] maxime formalis, vel per moralem [illegible] [illegible].

Ad majorem rei claritatem sciendum virtutes morales, quæ [illegible] aliud esse objectum formale aliud virtutis infusæ, quamvis utraque idem materiale objectum respiciat. Temperantia acquisita et infusa eandem ciborum moderationem regulare debeat,

sed non subordinatur virtuti ex motivo, acquisitae namque separatim virtutum acquisitarum respiciunt, quatenus naturali honestati vitio contrariantur; infusae vero quatenus ex fidei et supernaturali [illegible] dariat. Unde vitia alia quaedam tendunt in contra rationem, et legem naturalem non curando de alio supernaturali motivo, neque repugnando illi expresse, et haec sunt ea vitia, quae regulariter acquirimus contra virtutes morales. Quaedam vero sunt, quae tendunt contra supernaturalia, et quae opponuntur Theologicis, et quae in se volunt [illegible] contrariandi supernaturalibus motivis acquiruntur, ut in peccatoribus vero contingit.

Conclusio II. Vitia quae tendunt contra rationem [illegible] opponuntur directe virtutibus moralibus acquisitis, infusis vero tantummodo indirecte.

Conclusio haec docetur quoad [illegible] moralibus ex Ecclesiastici 33 contra malum bonum est, et contra mortem vita: sic et contra virum justum peccator. [illegible] de vitiis quae virtutibus contrariantur; [illegible] contrariatur [illegible] in [illegible] contrarietatibus [illegible] ex illo [illegible] sunt [illegible] repugnantes [illegible] malum bonum, et bonum [illegible] in [illegible] sicut malum et bonum [illegible] sunt proprie contraria. [illegible] contrarietate indirecta, [illegible]

[illegible] in [illegible] quod gradus [illegible] illorum. [illegible] tamen in [illegible] 14 q. 2 art. 4 [illegible] sic ait [illegible] infusae et acquisitae [illegible] sunt [illegible] speciei. unde cum habitus [illegible] [illegible] gravatus virtute acquisita contrarius sit [illegible] directe virtuti infusae.

Probatur [illegible] rationes [illegible] hoc modo. siquis [illegible] peccator vitiis irretitus, per internam charitatis actum se convertat, virtutes infusas cum gratia sanctificante accipit quidem in gradu [illegible] sublimi, non tamen statim suis vitiis eximitur, [illegible] propriis actibus virtutes acquisierit, quae ideo acquisitae vocantur. [illegible] ergo [illegible] aliis virtutibus directe opponuntur vitia, quibus ob [illegible] [illegible]; ideo autem indirecte opponuntur cum infusis virtutibus, quia illas [illegible] suis actibus [illegible] [illegible] [illegible] dispositionem, [illegible] informant, licet enim virtutes infusae inclinant solum [illegible] ad [illegible] [illegible], et [illegible], non vero ad [illegible] [illegible], illarum [illegible] nem opponunt, et facile [illegible] in propriam [illegible], ideoque illis vitia indirecte [illegible] [illegible] [illegible] opponuntur [illegible] [illegible] [illegible], sed quod obstaculum in [illegible] ponunt, quo virtutes illae impediuntur, ne in suos actus faciliter exeant.

[illegible] III [illegible] vitia omnia sunt contra naturam [illegible] ut [illegible], seu contra rationem [illegible] [illegible] [illegible] art. 2. sed contra est [illegible], [illegible] [illegible] dicit in [illegible] omne vitium eo ipso quod vitium, contra rationem est.

Probatur ex ipsa [illegible] vitii de cujus ratione est [illegible] mala [illegible] [illegible] rationalis, id autem [illegible] est [illegible] mala [illegible] [illegible] illi [illegible], et contrarium [illegible] [illegible].

nam accrescere virtus e[st] iuxta rationem hoc, q[uo]d dignatur illam
unione, et vinciatur ad perditam [illegible]. Cum ergo vi-
rum virtus [illegible] [illegible]. disponere debet [illegible]
opposito modo, requirit [illegible] alteri [illegible] adversari, et disponere.

Vitias non contrarias [illegible] [illegible]. [illegible]
tantum debere esse contrarium, ratioque id suadet, nam [illegible]
contrarium alterius ut [illegible] [illegible] rationes, et [illegible]
unam uni, et adeo aliam alteri contrariatur. Sed vi-
tium adeo suam formalem rationem contrariatur Dei
[illegible] [illegible]. Ergo requirit esse contrarium virtuti.
Minor prob[atur]: tum q[uia] id docet [illegible] [illegible], et [illegible],
tum q[uia] vitium adeo suam rationem formalem [illegible]
[illegible] [illegible] adeo quam [illegible] [illegible]; [illegible]
[illegible] in [illegible]: [illegible] [illegible] dispositio contrariatur
et [illegible] mortem [illegible] ad [illegible], quae [illegible]
Ergo etc.

Ad 2o vitiae [illegible] illae, [illegible] [illegible] [illegible]
opponi directe Dei infusis, [illegible] tamen in[illegible], et [illegible]
indirectae contrarietate [illegible] sunt [illegible]
illae [illegible] virtutes Christi [illegible] [illegible] [illegible] contra-
rium [illegible] summum militat in contrariis [illegible]
[illegible] ad indirecte.

Vitias vero contrarias adeo [illegible] quidem [illegible].
Si virtutes infusae vitiis [illegible] [illegible] justificatus [illegible]
[illegible] peccator [illegible] [illegible] vitiis simul, et virtutibus
[illegible] dicendum. Ergo etc. [illegible] [illegible] [illegible]
ratione [illegible] [illegible] vitiis, et si virtutes [illegible]
[illegible] virtutibus. [illegible] [illegible] [illegible]; nam [illegible] [illegible]

cum Belial societatem contra [illegible] rectam admittat[illegible] imme-
diate conversationem impingat. S. Tho: q. 3 [illegible] virtutibus act. 10 ad
1. ait, quod actus contritionis corrumpit radicem vitii ex virtute
gratiae. Idem, inquit, in eo, qui habuit habitum intemperantiae cum
[illegible] non remanet cum virtute temperantiae infusae [illegible]
intemperantiae in ratione habitus, sed in vi [illegible] quasi
[illegible] quaedam

[illegible] Dicendum nos: si virtutes et [illegible] possunt [illegible] vitiorum
[illegible] et [illegible], et virtutum proximae et moraliter contrarias: [illegible]
[illegible] proximae, et moraliter vitiorum et virtutum negamus. Dis-
[illegible] [illegible] negamus. [illegible] in justificato peccatore
remanent habitus vitiorum quoad gravem affectionem, quam
antea habebant [illegible], [illegible] acquisitas virtutes expellantur [illegible]
[illegible] statum, nec [illegible] propriam [illegible], quia non sunt
dominantes, sed retractatae, et coercitae virtute gratiae [illegible].
Unde quasi non sunt quoad esse morale, et culpabile, licet sint
[illegible]. S. Tho: [illegible] Thomistis [illegible]
[illegible] de habitu [illegible] quod statim [illegible] et
[illegible], [illegible] et alios [illegible] conditionem [illegible]
[illegible] eam retractantur, et redduntur inveniuntur [illegible]
[illegible] ab actionibus, ut [illegible] [illegible] libertati [illegible]
[illegible] famulentur. Quod est [illegible] in [illegible]
habituum [illegible] vitiorum. Cum [illegible] in statu [illegible]
maneat [illegible] quoad substantiam, et entitatem physicam. [illegible]
[illegible] Angelicus Doctor non [illegible] habitum intem-
perantiae [illegible], sed addidit in ratione habitus, ut innueret
[illegible] [illegible] quoad [illegible] non [illegible] in eo statu, et [illegible]
[illegible], quam habitus ad sui [illegible], [illegible]

Perversitatem, et corruptionem: propter debilitatem [illegible]
tendit, inquinat, [illegible] corrumpi et ideo [illegible]
sed in viam corruptionis, quasi dispositio quaedam.

Urgebis tertio contra idem cum [illegible] malitiae
in sacra Script. Dicitur quibusdam hominibus [illegible]
ibid Isaiae 12: Erat enim naturalis malitia eorum. [illegible]
Ephes. 2: Eramus natura filii irae. [illegible] contra naturam [illegible]
[illegible] Dei natura. [illegible]
[illegible] ea, quae contra naturam [illegible]
[illegible] apparentur. [illegible]
[illegible] quam vitium!

R. ad hoc cum S. Thom. qui [illegible]
[illegible] art. 8. ad 1. praedictae Scripturae testimonia [illegible]
[illegible]: Dicendum quod malitia eorum erat naturalis [illegible]
[illegible] erat in consuetudinem reducta [illegible]
[illegible]: Nos autem eramus natura filii irae [illegible]
[illegible] [illegible] peccatum originale [illegible]
[illegible] [illegible] et [illegible] ingenii [illegible]
[illegible], quam experimur in nostra [illegible], singulari [illegible]
[illegible] [illegible] [illegible] S.
Thom. 1.2. q. 78 art. 2 ad 3: Dicendum, inquit, quod in [illegible]
[illegible] naturam sui [illegible] naturalis, et sensitivam. [illegible]
[illegible] [illegible] ad actus virtutis ideo [illegible]
[illegible] inclinationes sensitivae, quam [illegible]
[illegible] qui [illegible]
quae ad consummationem [illegible]; ex hoc autem vitia
vocata in [illegible] pervenerint, quod [illegible] inclinationem
[illegible] contra ordinem virtutis. [illegible]

animadverte quas [illegible] infelicitatis partes in hoc consistere, quod ordinarie [illegible] [illegible] [illegible] [illegible] illi miseriae immorantur, et se elevantes ad altiorem rerum mundanarum contemplationem quas facili negotio contemnerent, si nunquam nisi breviter quadam, et [illegible] consideratione in rerum humanarum [illegible] se immiscerent.

Addit Cajetanus pro solutione [illegible] [illegible] [illegible] remissive esse, quod nos quodammodo magis [illegible]: nunquam magis [illegible] [illegible] [illegible] [illegible], sed quam ab [illegible] [illegible] [illegible] [illegible] in usu: et quam magis [illegible], [illegible] [illegible] [illegible] [illegible]. et quam magis [illegible] [illegible] [illegible] [illegible] [illegible] oppositi [illegible], et [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible], aut [illegible] [illegible], et [illegible] [illegible]: [illegible] [illegible] tam [illegible], quam oppositum malum sive culpa sive [illegible], ut experimur.

[illegible] Quaeres an vitium sit pejus, quam peccatum ipsum?

Resp. [illegible]: [illegible] [illegible] est 3 manifestum esse, quod [illegible] in bono, et malo reexaminet [illegible] · malum est [illegible] bono. agere quam [illegible] bene agere, et [illegible] male agere [illegible] male agere. [illegible] [illegible] [illegible] [illegible], aut malus [illegible] [illegible] [illegible] inclinat ad actum bonum vel malum unde [illegible] bonitatem vel malitiam dicitur [illegible] [illegible] [illegible] malus, et sic [illegible] est actus, quam [illegible] in bonitate, vel malitia, quod [illegible] [illegible] tale, et illud magis. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] et [illegible] multa in actum. [illegible] [illegible] illa [illegible] [illegible] [illegible] [illegible] [illegible] malum [illegible] magis [illegible] dubio et malum morale est peccatum [illegible] [illegible] [illegible].

CAP. II.

Unde sumatur [illegible] distinctio [illegible]

Inquirimus in praesentiarum, unde nam repetenda sit ingens morum diversitas specifica peccatorum, idest unde peccata habeant suam distinctionem [illegible], seu rationem specie distinctam ab alio peccato, adeo ut quemadmodum in physicis dicimus ignem specie differre ab aqua, aquam a terra etc. idest habere rationem in ordine physico distinctam, ita in moralibus examinandum est unde nam repeti et dignosci possit quod peccatum v.g. adulterii non habeat rationem [illegible] in specie, ac mutet speciem.

Pro istius quaestionis solutione juvabit ex Philosophia repetere, ad specificativum appellari [illegible], eorum scilicet rationem vi cujus una res est et dignoscitur in sua propria specie, et talis ratio, ut differat ab aliis, quae non sunt ejusdem speciei. Jam vero est duplex nempe intrinsecum, et extrinsecum. Intrinsecum praedicatum, quod tamen non intrinsecum constituit rationem specificam rei, et adeo identificatur cum ipsa re, cujus est specificativum: hoc pacto [illegible] dicitur esse specificativum [illegible]. Extrinsecum est, quod non ita intrinsece tangit, neque identificatur cum re, quam specificat sed est connotatum extrinsecum, quod requiritur ad rem quam specificat, et inservit nobis tanquam [illegible] extrinsecum regulae et mensurae externae [illegible] distinctionem, et distinguendam speciem alicujus rei [illegible] [illegible], circa quam occupatur potentia [illegible] nobis tanquam specificationem extrinsecum [illegible]

visum ab aliis res, sic cum infallibilis Dei auctoritas in dicendo, quam respicit actus Fidei, inservit nobis tanquam medium formale extrinsecum ad distinguendum specie actum Fidei ab actu charitatis, qui respicit Deum, ut summe bonum.

Quod facit ad rem praesentem specificativum extrinsecum peccatorum in hoc capite inquirimus, intrinsecum ex suppositionibus aliis ipsam rationem intrinsecam, seu praedicatum differentiale ipsi peccato intrinsecum, et Deo ipsae rationi contrariae, seu respectus in objecto turpia, et per libertatem rationis homo [illegible] ipsae inde adhiciuntur [illegible] taliter contraria, et differentiis virtutibus. et distinctis locuto de specificativo intrinseco peccati, ut peccati est, ipsa per oppositionem, seu dissonantiam et [illegible] adhiciuntur [illegible] cum hoc, vel illo respectu; [illegible] tandem, oppositio, et dissonantia denominativa accepta est intrinseca ipsi peccato, et simul est discriminativum intrinsecum, ratio quo ab intrinseco specie [illegible] peccatum a peccato. igitur talis respectus tandem oppositionis in ratione malitiae, seu peccati formalis, inspectae in negativo, seu in [illegible] rectitudinis, an vero in positivo, de quo suo loco dicemus.

CONCLUSIO III. Specificativum extrinsecum peccati ut actus humani est ab objectis formalibus desumitur.

Haec conclusio satis patet ex iis, quae cap. 2 [illegible] tractatus in medium attulimus, quae necesse est ut relegas, et hic applices. Hinc etiam datur doctrinam tanto graviora esse peccata, quanto major est id, contra quod [illegible]. Inde in primo gradu malitiae constituit D. Aug. 3. l. q. 80 art. 5 peccata, quae contra Divinam majestatem immediate [illegible].

sicut infidelitas, et obstinacia. In alio gradu, quae [illegible] ipsam Christi humanitatem, quale fuit Judaicum [illegible]

In tertio gradu sunt peccata communia [illegible]

[illegible] sive in factis realiter, aut [illegible]

et sic [illegible] [illegible] communionis, [illegible]

[illegible] gradum [illegible] [illegible]

[illegible] et peccatis carnalibus [illegible]

[illegible]

[illegible] majoris culpae, et majoris infamiae. [illegible]

infamiae, [illegible] [illegible] observat, [illegible]

[illegible] sunt [illegible] sunt [illegible]

quae sunt nobis communes, et omnis [illegible] super [illegible]

[illegible] Dei [illegible]

[illegible]

[illegible] [illegible] circumstantiae [illegible]

[illegible] contrahitur [illegible] [illegible]

[illegible]

circumstantiis, [illegible] [illegible] factum [illegible]

[illegible]

sunt [illegible] circumstantiarum [illegible] [illegible]

[illegible] augent vel minuunt moralitatem [illegible]

[illegible]

in [illegible] [illegible]

[illegible]

[illegible]

Pb. [illegible] ratio [illegible] accipit speciem ex bono cui oppo-
nitur. peccatum autem seu malum morale formaliter est privatio boni
honesti, seu virtutis debitae. [illegible] [illegible] D. Thom. [illegible]
et Augustin. [illegible] [illegible] et [illegible]. Ergo peccatum suam
speciem accipit penes bonum honestum virtutis cui opponitur.
Ergo si perfectio seu bonum honestum quo peccatum privat sit
unum specie, sequitur quod peccata distinguuntur specie per ordinem
ad hujusmodi perfectionem et rectitudinem quam privant.

Secundam autem partem [illegible] [illegible] [illegible] [illegible]
praecepta aut plura, et multiplicitas materiae, et numerica [illegible]
[illegible] [illegible] [illegible] [illegible] praecepta [illegible] [illegible] [illegible]
[illegible] [illegible] quatenus videlicet sunt [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt [illegible]
praecepta [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] seu objecto formali [illegible] [illegible] sint [illegible]
[illegible] et [illegible], [illegible] [illegible] et [illegible] [illegible] [illegible].
[illegible] tamen [illegible] inter se formaliter [illegible] et
[illegible] [illegible] [illegible] formalis [illegible] [illegible] [illegible]
[illegible] proximum, et intrinsecum [illegible] [illegible] [illegible] [illegible]
[illegible] idem [illegible] seu objectum formale [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] formale objectum formale [illegible]
[illegible] seu proximum. Hoc posito.

Probatur secunda pars [illegible] [illegible] [illegible] [illegible] peccatum [illegible]
[illegible] difformitatem cum lege. Ergo [illegible] [illegible] legis seu
praecepti formalem [illegible] [illegible] difformitates [illegible]
[illegible] distinctas. [illegible] [illegible] [illegible] [illegible]
nam [illegible] [illegible] [illegible] [illegible] legem humanam sicuti

[illegible] ad illos [illegible] ex [illegible] Deo, [illegible] 2do. [illegible] rationes [illegible] [illegible] nihilominus [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] n. [illegible] Tho. 1. 2. q. 72. a. 1. 6. 2dum [illegible] [illegible] 2dum [illegible].

[illegible] ex [illegible] non [illegible] statim [illegible] peccatoris [illegible] Deum [illegible] [illegible] plurim [illegible] [illegible] unam [illegible] [illegible] [illegible] [illegible] aliorum [illegible] [illegible] nam cum hec [illegible] unam [illegible] [illegible] [illegible] [illegible] oppositam, quam [illegible] [illegible] [illegible] [illegible] et objectas [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] seu motivum et [illegible] [illegible] et [illegible] malitiam [illegible] [illegible] [illegible] et [illegible] [illegible] malitiam Deum hec [illegible] sunt [illegible]

videlicet Deum [illegible] [illegible] et virtutis multiplicatur [illegible]
[illegible] et [illegible] sint gratiae [illegible] ob [illegible] [illegible] [illegible]
[illegible] virtutes [illegible] [illegible] [illegible] [illegible]
actione [illegible] ob his omnibus [illegible] adeo ut [illegible] [illegible] [illegible]
[illegible] [illegible] materias [illegible] continet et [illegible]
[illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]
tum [illegible] [illegible] in [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] periculum et [illegible] [illegible]
[illegible] eadem [illegible] [illegible] in [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] religionis, [illegible]
[illegible] et [illegible] ut [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. et hinc [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] virtutis gratiae [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ex [illegible] [illegible] [illegible] [illegible]
Hinc [illegible] [illegible] ex [illegible] [illegible] [illegible]
[illegible] et [illegible] temporibus [illegible] in [illegible] [illegible]
[illegible] [illegible] Sanctorum [illegible] [illegible] [illegible]
[illegible] in [illegible] temporibus [illegible] [illegible] nos [illegible]
[illegible] ab [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible] illa
[illegible] tantum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] idem [illegible] temporis, [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

3 [illegible] sunt [illegible] secundo [illegible]
in [illegible] audire [illegible] et [illegible]
[illegible] legem [illegible] è [illegible]
[illegible] sunt [illegible] diversa [illegible]
[illegible] leges [illegible] sive si [illegible]
mittat [illegible] et [illegible] dicendo semel [illegible]
[illegible] [illegible] omit-
tendo [illegible] et [illegible] si jejunium
et [illegible] cum [illegible] sed [illegible]
et [illegible] sunt [illegible] quasi leges [illegible]
[illegible] motivo temperantiæ secundo [illegible]
[illegible] motivo Religionis : sive si [illegible]
[illegible] [illegible] nec gravis [illegible]
[illegible] semel [illegible]
[illegible] obligatio [illegible] obligatio [illegible]
[illegible] ex [illegible] et ex [illegible]

CAP. IIᵘᵐ

De numerica peccatorum distinctione.

[illegible] in memoriam [illegible]
[illegible] ad [illegible]
[illegible] et [illegible]
[illegible] igitur, [illegible] qui [illegible]
[illegible] genus [illegible] multiplicem [illegible]
[illegible] numericam moralem [illegible]
[illegible] numerica [illegible]
[illegible] [illegible]
[illegible] velis intelligi [illegible]
[illegible] distingui numericæ [illegible]

[illegible] interrupti nec [illegible] in articulo imperfecti applicat, qui ad unum [illegible] referri [illegible], nec sufficere [illegible] [illegible] intenti [illegible] vero hic actum adum sa perfectis, et consummatis, qualis [illegible] [illegible] habitualiter [illegible]

In [illegible] peccato [illegible] [illegible] que actu [illegible] [illegible] [illegible] morali [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible], [illegible] in individuo [illegible] peccato [illegible] in [illegible] peccato [illegible] [illegible] [illegible] [illegible]. [illegible] contrarium actum seu [illegible] [illegible] [illegible] retractet et removeat [illegible] [illegible] [illegible] Deo [illegible] *[illegible]*. Item [illegible] esto [illegible] [illegible] [illegible] statu in quo [illegible] [illegible] usus rationis in actu [illegible] [illegible] [illegible] [illegible] [illegible] esto [illegible] [illegible] [illegible] [illegible] ut si voluntas [illegible] [illegible] [illegible] actus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] multitudinem peccatorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] que [illegible] [illegible] [illegible] [illegible] [illegible] fuerit [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] peccato in individuo seu in [illegible] [illegible] [illegible] retractationem [illegible] voluntatis [illegible] [illegible] peccato [illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible]

Conclusio II [illegible] [illegible] [illegible] simul [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] medium [illegible] [illegible] [illegible] multiplicationem generis [illegible] [illegible]

et malitiae ... dicuntur, quod sunt ... objecta ... cum versentur circa aliqua ... modum ... ita ... ut unum sit ... alterius, vel omnia ... constituant unum ...

R. ... distinguuntur ... partes ... ergo ... distinguuntur ... objecta ... diversa; ... diversa ... unum ... at ... cum ... peccata ... et ... ergo ... unum ...

Objectio II ... peccatum ... peccatum ... interrupta ... ac renovatur ... malo ... intercedat ...

... exemplo ... ad ... interim motus cordis et cogitationes ... cum ... rationes subordinatae ... peccatum ... subordinationis vero interruptio ... transit ... intervallum durante ...

[illegible] multiplicantur n° peccata, si autem hoc interrupta [illegible] physica moralis sit, n° sit tunc [illegible] unitas numerica, q.a in morali estimatione [illegible], ut [illegible] actionem [illegible] simpliciter [illegible] unam, n° obstante interruptione physica, n° e [illegible] actionem q.to e malo n° dicamus unum novaniter [illegible]tum.

[illegible] pars que procedit [illegible] actionis exterioris n° subordinatis, [illegible] vocatur [illegible] vel [illegible] in idem, vel in diversum objectum tendunt. Si tendunt in diversa objecta [illegible] habent unitatem, [illegible] actus invicem [illegible] n° [illegible] moraliter [illegible] unum, ut [illegible] Petro, [illegible] pecuniam [illegible] nec [illegible] peccata committit. [illegible] [illegible] accederat [illegible] ab [illegible] vel [illegible] si [illegible] n° subordinata [illegible] se ordinem dicentes [illegible] [illegible] plures [illegible] peccata [illegible] in morali estimatione n° sunt una [illegible] [illegible] [illegible]

[illegible] [illegible] voluntas respiciens [illegible] plures [illegible] habeant [illegible] per ordinem unius [illegible] n° e unicum peccatum. [illegible] distinctio [illegible] [illegible] objectorum [illegible] [illegible] vocatur. [illegible] [illegible] multiplex [illegible] in ordine [illegible] [illegible] [illegible] integre [illegible] [illegible] [illegible] [illegible] ergo [illegible] n° [illegible] n°

necess. adequatem promovere minorem determinare
&c. confessio nec integritatem [illegible], sociare distincta [illegible]
cata hec autem secunda debent [illegible] actu determinatas [illegible]
cum in tali casu nec committat multitudinem [illegible]
numeratam peccatorum, cum eas [illegible] cognoscat, nec distinct[illegible]
nec multitudinem aliquam peccator in confessione, et idee [illegible]
[illegible] multitudo [illegible] debet ex parte sui [illegible]
[illegible] Ergo satisfacit [illegible] [illegible]
ordine [illegible] integram confessionem [illegible].

[illegible] distincta [illegible] unicum peccatum in [illegible]
[illegible] autem [illegible] in [illegible] morali [illegible]
cum in philosophicis [illegible] accidentalis
[illegible] peccatum [illegible] multiplicantur [illegible]
[illegible] clarum [illegible] in casu peccati unicum [illegible]
[illegible] cum [illegible] voluntatis
[illegible] ad constituendum peccatum [illegible]
[illegible] [illegible]
[illegible] sub morali consideratione [illegible]
[illegible] peccatum, cum in [illegible]
[illegible] talis actus, ac si [illegible]
distincti [illegible] singuli in singulas objectas [illegible].

[illegible] [illegible] debere [illegible]
[illegible] determinata numerum peccatum, esse [illegible] in conf[illegible]
[illegible] cognoscere [illegible] morale [illegible]
[illegible] voluntaria [illegible]
[illegible] [illegible] malitias [illegible]
[illegible] consideratione. [illegible] peccatum.

in modo tali confitendi illa peccata, sit ipse modus committendi, ut augmentū confessionis quo pacto ipsa peccata [illegible] non [illegible] periculum offendendi per circitas [illegible]

Tertius modus contra [illegible] confitentes [illegible] [illegible] [illegible], [illegible] multiplicant peccata [illegible] affectu [illegible] [illegible]. Peccatum [illegible] consistit in vanitate [illegible] in [illegible] [illegible] [illegible] multiplicata vanitate [illegible] [illegible] multiplicatur multiplicari [illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] executionem [illegible] [illegible] [illegible] [illegible] [illegible] non committit peccatum [illegible] [illegible] [illegible] [illegible] satisfacit si [illegible] [illegible] [illegible] sed [illegible], ut illas vanitates [illegible] [illegible] [illegible] confessionis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], sed [illegible] [illegible] [illegible] [illegible], vel quanto [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]. Multiplicari [illegible] peccatum [illegible] [illegible] [illegible] moraliter, ut in ordine ad Confess[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] cum sint [illegible] non [illegible] sequentur [illegible] aut [illegible] etc. continuat [illegible] [illegible] in [illegible] eadem [illegible] [illegible] [illegible] [illegible] à [illegible] [illegible] vel [illegible] completam non [illegible] in [illegible] [illegible] aut [illegible] moralem unitatem [illegible] unitatem [illegible] [illegible] in [illegible] [illegible] idem [illegible] [illegible] constituent unicum [illegible] [illegible]

[illegible] cum [illegible] [illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] in [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] unitatem moralem [illegible] [illegible] unicam [illegible] moralem [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] non intelligi de [illegible] [illegible] nec de [illegible] [illegible] [illegible] de [illegible] [illegible] et [illegible] [illegible] [illegible] in unum [illegible] non [illegible] [illegible] vel ex [illegible] [illegible] moralis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illam [illegible]

[illegible] aut efficere [illegible] ... talis interruptio [illegible] ... ut [illegible] mortaliter [illegible] et voluntate [illegible] ... [illegible] ... et materia et [illegible] ...

CAP. IV.

De peccato Commissionis et Omissionis

[illegible]

[illegible] ... vel ad [illegible] ... superior [illegible] ... in [illegible] ... legem, et [illegible] morum, vel in [illegible] ...

[illegible]

[illegible]

[illegible] malum. unum quo [illegible]
a summo [illegible] bonum [illegible]
[illegible] et [illegible]
[illegible].

[illegible] sententia [illegible]
[illegible] malum in [illegible]
[illegible]
[illegible] malum in suo [illegible] in aliquo [illegible]
[illegible] peccatum [illegible]
[illegible] malum [illegible]
[illegible]
[illegible]
nihil aliud intelligitur [illegible]
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] lapius: [illegible] et Deo [illegible] et impietas eius [illegible]
[illegible] nihil [illegible] [illegible] [illegible]
[illegible] ... [illegible] verbo [illegible] [illegible] [illegible]
[illegible] [illegible] sunt et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et nihil fiunt [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] quae [illegible] et [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] peccato [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible], scilicet [illegible] [illegible] [illegible], et
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] maculas [illegible], [illegible] [illegible].
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible] [illegible] ordinem [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] committit. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] et [illegible], quam [illegible] [illegible]

[illegible]

[illegible] Duo mala [illegible]
[illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ad creaturas
[illegible] [illegible] [illegible] [illegible], et [illegible] [illegible]

[illegible] in subiecto [illegible]

[illegible]

[illegible] et intueri [illegible]

[illegible] omnia [illegible]

[illegible] ad [illegible] vel [illegible]

[illegible]

C[illegible] V

[illegible]

[illegible] veritate [illegible] contra[illegible] [illegible] intellig[illegible] [illegible] veritate [illegible] veram [illegible] in [illegible] quam sequ[illegible] [illegible] [illegible] veritate [illegible] in [illegible] cum ait: Dum vero [illegible] veritate [illegible] modo [illegible] [illegible] amico [illegible] Dicendum [illegible] veritate [illegible] igitur [illegible] veritate [illegible] modo [illegible] veritatem [illegible].

[illegible] veritate [illegible] veritatem [illegible]

[illegible]

[illegible] [illegible] vari [illegible] nova et obscura [illegible] [illegible] et [illegible] ro. 2 2 q in art. 3, variale [illegible] ee, [illegible] non venit [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible], sed veniale.

[illegible] peccatum veniale in hoc [illegible] [illegible] [illegible] [illegible] (peccatum [illegible]) [illegible] [illegible]. [illegible] ex genere suo, [illegible] [illegible], evadat [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] habere [illegible] [illegible], nisi ad aliam [illegible] transeat. Talia sunt [illegible] [illegible], verbum otiosum, et similia, quae si nullam aliam admixtam habeant [illegible] malitiae, venialia [illegible] manent. Secundo peccatum veniale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatum mortale [illegible]. [illegible] [illegible] [illegible] [illegible]. Tertio in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] ita [illegible] ut dogmatis [illegible] [illegible] [illegible] mortali et veniali [illegible] [illegible] [illegible] [illegible] [illegible] et Pelagio [illegible] [illegible], qui [illegible] mortali et veniali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mortalia [illegible] [illegible] [illegible] [illegible] [illegible] morti [illegible] [illegible] [illegible]. Si vero [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] mortem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible] sive [illegible] vel

[illegible]

[illegible] movetur [illegible]

[illegible] gravitas [illegible]

[illegible] motum proximum [illegible]

[illegible]

[illegible] ... procedendum igitur [illegible] ...
[illegible] ... [illegible] ... Duorum [illegible] ...
[illegible] ... [illegible] ... nec [illegible] ...
[illegible] ... vel si o[mn]es [illegible] ... igitur [illegible] ...
[illegible] ... [illegible] ... ipsas [illegible] ...
[illegible] ... sunt. [illegible] ... nullo signo [illegible] ...
[illegible] ... venit [illegible] fuit [illegible] ...
[illegible] ... ex [illegible] ...
[illegible] ...
[illegible] ... sit [illegible] ...
[illegible] ...

[illegible] ... [illegible] ...
[illegible] ...
[illegible] ... [illegible] ...
[illegible] ... [illegible] ...
[illegible] ... [illegible] ...
[illegible] ... alii vero [illegible] ...
[illegible] ... et [illegible] ...
[illegible] ... et [illegible] ...
[illegible] ...
[illegible] ... nec [illegible] ... in [illegible] ...
[illegible] ... aut [illegible] ... aut [illegible] ...
[illegible] ... actio [illegible] ...
[illegible] ... aut [illegible] ...
[illegible] ... in [illegible] ...

[illegible] cum [illegible] gravem [illegible]
[illegible] vitias [illegible] peccati [illegible]
fornicationem [illegible] avaritiam [illegible]
[illegible] et scurrilitatem [illegible]
[illegible] hereditatem in regno
[illegible]
[illegible] sanctificato [illegible]
[illegible]
[illegible]

[illegible]

[illegible] in oratione [illegible]

[illegible] in multis offendimus omnes [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] consensu [illegible]

[illegible] [illegible] Pari ratione [illegible]

[illegible], quas moveret animae et varias [illegible]

[illegible]

[illegible]

[illegible]

[illegible] in toto [illegible]

[illegible], et simul cum [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] ... matrem [illegible] et illa velum accepit, et [illegible] ... magis [illegible] ... in [illegible]

[illegible]

[illegible]

p. 293 [illegible] in [illegible] mediam inveniri [illegible] et [illegible] [illegible] malign[o] [illegible] [illegible] [illegible] medium [illegible] [illegible] pro mortalibus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratia [illegible] [illegible] [illegible]

[illegible] talia [illegible] [illegible] et tractatur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] itaque cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in novo testamento [illegible] [illegible] [illegible] [illegible] in [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

CAP. VII.

[illegible]

[illegible]

[illegible] mortalis ex [illegible] [illegible] et similibus [illegible].

[illegible] utrum [illegible]

Praedicata [illegible] vel ut [illegible] vel ut [illegible] mortalis [illegible]

[illegible]

[illegible]

operis exequendi, proximus post successorem faciat

[illegible]

[illegible]

[illegible] in spiritu [illegible], et magis [illegible] opus [illegible]

[illegible]

[illegible] ad [illegible]

[illegible]

[illegible]

[illegible] quae in naturae [illegible]

[illegible]

[illegible]

[illegible] : [illegible]

vivere. Hoc sane definivit [illegible]

cap. 23: Siquis dixerit hominem semel [illegible]

[illegible] in totam vitam peccata omnia etiam venialia

[illegible] privilegio Dei, quemadmodum de B. Virg.

[illegible]

[illegible] quas habent Sancti, non sufficiunt ad illam integram [illegible]

[illegible] nisi speciale illi [illegible]

Atque hoc privilegium soli B. Virg. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] sanctitati [illegible] interrogari [illegible]

[illegible]: si dixerimus quia peccatum non habemus, nos [illegible]

et veritas in nobis non est. 1. Jo. 1. Hoc idem [illegible]

[illegible]

[illegible]

[illegible]

V. [illegible]

ad peccatum

[illegible] honestatem vel humilitatem [illegible]

[illegible]

[illegible] cogitat utcumque [illegible]

[illegible]

[illegible] gravia deliberata [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] partes [illegible]

aut [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] veniale [illegible] sanctificationem sufficere, ut hoc quidem [illegible] [illegible]

[illegible]

[illegible] sacramentorum representatur [illegible]

[illegible] et [illegible] in se [illegible] in [illegible]

[illegible] veritatis divinae [illegible]

[illegible] ad objectum [illegible] restitutum

[illegible]

CAP. III

[illegible] et periculo peccandi

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] a toto malo consistit in eo [illegible] periculum probabile peccandi. Ergo etc.

[illegible] nullum esse periculum, nec peccat

[illegible] mali, seu [illegible]

[illegible] cum [illegible]

[illegible] in existentia [illegible]

[illegible] probabilitatem, et restringens [illegible] probabilitatem [illegible]

[illegible] nec [illegible] excludere probabilitatem [illegible]

[illegible] in sua probabilitate [illegible]

[illegible]

[illegible] sed ac tunamus vitae [illegible] in medium [illegible]
[illegible] consilium nobis [illegible] ac [illegible]
[illegible] ullam sit [illegible] fide, et [illegible]

[illegible] de iis, qui [illegible] vel [illegible]
[illegible] officere [illegible] iis, qui [illegible]
[illegible] offerendi [illegible], et [illegible]
[illegible] in se [illegible]
[illegible] mulieres quæ a [illegible] confessariis in [illegible]
[illegible] reverenda [illegible]
[illegible] et [illegible]. [illegible] qui [illegible]
[illegible] habent, [illegible] vulgo committuntur [illegible]
[illegible] et [illegible]
[illegible] et personas [illegible], et aliq[illegible]
[illegible] statis sui [illegible]
[illegible] in [illegible]
[illegible] aut [illegible], aut [illegible] et [illegible]
[illegible] magici, aut [illegible]
[illegible], aut [illegible] Patres [illegible]
[illegible] inter [illegible] aut [illegible]

CAP. IIII.

[illegible] de modo, quo occasiones [illegible] vitandi sunt aliquot [illegible]

[illegible] vel [illegible]
[illegible] tenetur [illegible]
[illegible] et, vel [illegible]
[illegible] aut [illegible]

[illegible] persistere in effectu [illegible] mortalis [illegible] velle [illegible] [illegible] sicut effectum in [illegible]. Si vero sit [illegible] [illegible] quandam et omnem conatum [illegible] [illegible] firmitatem vincendam corporis remediis uti [illegible] [illegible] in peccatum mortale e.g. [illegible] [illegible] [illegible], aut [illegible] [illegible], ac [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] miserabile [illegible] [illegible] [illegible] [illegible], vel vero [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] sub [illegible] obligatur [illegible] [illegible] [illegible] [illegible] medias [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] media [illegible] [illegible] mortalis [illegible] [illegible]

[illegible] sit [illegible] [illegible] [illegible] vel autem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] qui sunt [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] saltem salutis [illegible] [illegible] [illegible] [illegible]

[illegible] fiat [illegible] distinctione [illegible], [illegible]
[illegible] proximas respectiva sive [illegible] tali [illegible]
[illegible] in extremo [illegible]
[illegible] exercitium aut [illegible] [illegible] consequenter [illegible]
[illegible] intrinseco [illegible] simili infinitate sive [illegible]
[illegible] respectu [illegible] respiciens [illegible] simili creatione existens
[illegible] [illegible] infinitate [illegible]
[illegible] [illegible] infinitam [illegible]
[illegible] ut [illegible]
[illegible]
[illegible]
[illegible] totam [illegible] [illegible] ut [illegible]
[illegible] ut mutabitur in [illegible]
[illegible]
[illegible] unum [illegible] [illegible]
[illegible]
[illegible] constat [illegible] infinitatem.
[illegible] ut [illegible]
[illegible] infinita [illegible]
[illegible] unum [illegible]
[illegible] sive [illegible] infinitate [illegible]
[illegible] morale [illegible] ut [illegible]
[illegible]
[illegible] proximas [illegible] [illegible]
[illegible] creatione [illegible]
[illegible] vel [illegible] infinitas [illegible]
[illegible]

[illegible] Matth. 5. Si oculus tuus scandalizat te, [illegible] ... Luc. [illegible] in [illegible] cap. 24 [illegible] ... ut [illegible] scandalizet, [illegible] ... sit ad veram beatitudinem, [illegible] ... Hinc [illegible] ... [illegible] Matth. 10. Qui amat patrem vel matrem [illegible] me, non est me dignus. [illegible] ... aut [illegible] ... [illegible]?

[illegible] ...

[illegible] VII [illegible] ... [illegible] imponitur [illegible].

[illegible] voluit [illegible] ... in laqueum [illegible] ... omnium malorum [illegible] quam quilibet [illegible] ...

[illegible] valo[illegible] ... et ... vel ipso [illegible] ... sine [illegible] ...

[illegible] ob peccatum [illegible] ...

[illegible]

[illegible] ... et [illegible] ... quam [illegible] ...

[illegible] ... et [illegible] ... in terram suam, ob quam [illegible] ...

[illegible] scriptum [illegible] quatuor [illegible] pro [illegible] [illegible] commune [illegible] satisfaciet indispensabili [illegible] tenetur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in venditam, [illegible] si pro specialibus suis infirmitatibus [illegible] emendatione, ac correctione [illegible] serio prout oportet, elaborat [illegible] [illegible] opportunas [illegible] [illegible] [illegible] ut patet ex dictis.

Quaeres secundo an peccat [illegible] [illegible] catholicis [illegible] [illegible] [illegible] [illegible], si illum [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] talem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quia [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] quae aliquis octo, vel decem annis [illegible] [illegible] [illegible] [illegible] peccatum mortale [illegible] [illegible] [illegible] [illegible] tenetur [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quam [illegible] [illegible] singulis annis [illegible] singulis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] octo, vel decem annis [illegible] [illegible] [illegible] [illegible] tenetur, quoties [illegible] [illegible] [illegible] [illegible].

[illegible] ... ex illis vel similes occasiones respective ... [illegible] ... sint occasiones proximae, et ... necessario vitandae.

Tales occasiones [illegible] ... quae ... in peccatum mortale, quoties usque [illegible] ... vel decem annis continue etsi tantum [illegible] ... singulis ... nendo cavendas esse proximas nisi forte interna [illegible] ... internum [illegible], aut gravis infirmitas, quae forte [illegible] ... tales ... [illegible] ... tempore ... [illegible] ... immutatae [illegible] ... [illegible] ... futuras occasiones ... [illegible] ... in peccatum mortale ... occasionibus [illegible] ... ad occasionem [illegible] ... tempore ... tempore ... [illegible] ... tempore ... quoties ... usque [illegible].

Nisi ... hujusmodi [illegible] internae [illegible] ... infirmitas ... tempore ... [illegible] ... [illegible] ... adolescens, qui [illegible] ... [illegible] ... in [illegible] ... [illegible] ... ut [illegible] ... perfecit, ut [illegible] confi[illegible] ... [illegible] ... [illegible] ... [illegible] ... vitandae.

[illegible] ... in [illegible] ... ut [illegible] ... in [illegible] ... ut in [illegible] ... [illegible] ... [illegible]

[illegible] infirmitatis suae admoneri, ut quae illi [illegible] a [illegible]
[illegible] sincera, ac timore salutem nostram operemur.

Augustinus [illegible] sequentem: [illegible] ac [illegible] amicitias aliquas mulieris [illegible] ignorata [illegible] cum ea se sincera [illegible] se [illegible] invicem, ac multas ejus a se invicem [illegible] scribunt epistolas. [illegible] vera

[illegible] dicendum vacari in oratione, [illegible] mores [illegible] exempli [illegible], [illegible] est, [illegible] sit a crimen [illegible], qui [illegible] magis peccati familiaritate [illegible] in scelerum [illegible] munera servare volunt; atqui qui sic agit nunquid valens [illegible] periculum subjit; [illegible] at [illegible] infirmitas [illegible] auxilio [illegible] illi [illegible] curam orationis peccati [illegible]. [illegible] in [illegible] infirmitatis [illegible] l. 21 cap. 2 initio: cum sibi [illegible] creatura tangitur, nisi [illegible] per quam [illegible] ~~[illegible]~~ [illegible] ~~[illegible]~~ [illegible] sensus [illegible] visus [illegible] at tactus quasi quidam [illegible] sunt, qui [illegible] ea, quae [illegible] ejus sunt substantiam, [illegible] per [illegible] corporis sensus quasi per fenestras [illegible] quae [illegible] respicit, [illegible] verbis [illegible]

[illegible]

CAP. IV.

[illegible]

[illegible]

[illegible] aliorum natura introducentes [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. De Cadurissy [illegible] et Sarthemy in lib
[illegible] [illegible] [illegible] [illegible]. De Mauri [illegible] [illegible] li
[illegible] [illegible] [illegible] [illegible]. De [illegible] [illegible] in
[illegible] [illegible] cap. 49 De [illegible] [illegible] [illegible]
[illegible] 51 De [illegible] [illegible] [illegible] cap. 7 [illegible]
[illegible] [illegible] et [illegible] [illegible], ac [illegible]
[illegible] [illegible] [illegible] [illegible], et [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] in [illegible]
[illegible] [illegible] [illegible] omnium [illegible] [illegible]
[illegible] [illegible], [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible]
[illegible] suam aliquo modo [illegible]. Dum [illegible] [illegible]
[illegible] quota [illegible] valle, at [illegible], [illegible]
[illegible] [illegible] [illegible], [illegible] nostrorum [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. [illegible]
[illegible] [illegible] et qui [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible], [illegible], et [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] et, [illegible] [illegible]
[illegible], et [illegible] [illegible]; atque [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] III [illegible] [illegible], [illegible] [illegible], [illegible]
[illegible] [illegible]. [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] mundi sunt oculi tui ne videant malum, et respicere ad iniquitatem non poteris. Rom. 3. Numquid iniquus est Deus [illegible] quando infert iram? [illegible] Rom. [illegible] [illegible] iniquitas apud Deum? absit. [illegible] 3 [illegible]

[illegible] sique Scriptura plena est ejusmodi testimoniis. [illegible] Scriptura docet Deum non velle peccata, ac proinde non [illegible] [illegible] ut peccata fiant. Psal. [illegible] [illegible] iniquitatem tuam. [illegible] 12: [illegible] fornicatio abiit [illegible] [illegible] [illegible] non mortem impii, dicit Dominus. [illegible] 3 [illegible] [illegible] vult [illegible]. Tertio Scriptura [illegible]

Deum non imperare peccata, ac per hoc non [illegible] [illegible] [illegible] aut eorum moralem [illegible] 15: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] noc locutus sum, nec ascenderunt in [illegible] [illegible] [illegible] Scriptura docet Deum non incitare [illegible] multo minus compellere hominem ad peccandum [illegible] [illegible] tentatur [illegible] quoniam [illegible] [illegible] intentator malorum est ipse autem neminem tentat. [illegible] [illegible] peccatum esse [illegible] [illegible] sequitur ut nullo modo in Creatorem referri possit. [illegible] [illegible] [illegible] [illegible] tantummodo in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sequitur [illegible] [illegible] 3 Qui facit peccatum ex [illegible] [illegible] [illegible] in eo non est [illegible]

[illegible] ex testimonium Patrum, et [illegible] in Dialogo [illegible] Deum [illegible] sive [illegible] efficiantur [illegible] integrum [illegible] teste [illegible] Aug. [illegible] libros [illegible] [illegible] intelligi [illegible] naturam [illegible] voluntatem [illegible] infelicem [illegible] voluntati [illegible] felicem atque [illegible] legimus [illegible] voluntas nisi a Deo [illegible] voluntas nisi ab illo [illegible] lib. [illegible] in Deum [illegible]

[illegible] autorem [illegible] [illegible] respondet [illegible]
[illegible] voluntas aut [illegible] [illegible] malas, [illegible] malas,
[illegible] Deo [illegible] ut bonam [illegible]
[illegible] explicationem [illegible] cap. 10 [illegible] [illegible]
[illegible] sicut [illegible] peccatum. [illegible]
[illegible] in [illegible] [illegible]. [illegible] sess. [illegible]
[illegible] catholicam, [illegible] in [illegible] [illegible], [illegible]
[illegible] his verbis. [illegible] in [illegible]
[illegible] malas [illegible], [illegible] malas [illegible], [illegible] ut [illegible]
[illegible] [illegible], sed [illegible], et [illegible]
[illegible]
[illegible] sit [illegible] sic [illegible] [illegible]
[illegible] cap. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] voluntatem [illegible] [illegible] [illegible]
[illegible] in [illegible] [illegible] [illegible]
[illegible]
[illegible] [illegible] [illegible].

[illegible] [illegible] [illegible]
[illegible] [illegible] cap. 8. [illegible]
[illegible] vult [illegible] vult [illegible] velle [illegible]
[illegible] Deus [illegible] vult [illegible]
velle. [illegible], vellet [illegible]
vellet [illegible] velle [illegible], [illegible] vellet, [illegible] velle, [illegible]

contradictio dicere [illegible] non vult Deus [illegible] peccare, [illegible] nec et [illegible] ita [illegible]. Ex quo etiam sequitur, ut non sit Deus autor peccati nec [illegible], nec imperando, nec [illegible], nec ullo alio modo [illegible] aut [illegible] aut [illegible] [illegible], [illegible] sequitur et [illegible] contradictio.

Secundus vero esse [illegible], [illegible] quidem [illegible] ubi [illegible] ipse Deus cupit [illegible] malitiam, et [illegible], ac [illegible], et ipse Dei Filius venit, ut tollat peccata mundi et destrueret opera diaboli, ut destruat corpus peccati. quo ratione igitur fieri potest ut Deus velit homines peccare, et ideo non [illegible] [illegible] et [illegible] [illegible] ad peccandum, et ut [illegible] [illegible] homines [illegible] per instrumenta sua [illegible] [illegible] officiorum [illegible] voluntate [illegible] ab illis?

Tertio vero [illegible] esse [illegible] Deus [illegible] [illegible] peccare non [illegible] [illegible] requirit ut Deus sit autor peccati. [illegible] [illegible] Deus [illegible] autor peccati [illegible] [illegible] [illegible] malum [illegible] velle malum, ac [illegible] [illegible] mala, [illegible] [illegible] malum, [illegible] peccatum [illegible] [illegible] Dei [illegible] [illegible] [illegible] [illegible] peccandum [illegible] [illegible] peccare [illegible]; Deus autem sit [illegible] summum, et infinitum [illegible] [illegible] Deus. [illegible] [illegible] non [illegible] in [illegible] [illegible] [illegible] malum [illegible] [illegible] [illegible] [illegible]. [illegible] malum [illegible] Deus autem si [illegible] summum et infinitum [illegible] [illegible] Deus.

[illegible]: [illegible] a regula legis divinae [illegible] est ipsa divina sapientia. Peccatum autem a divina sapientia recedere est, quia [illegible] recedit cum sit ipsa divina sapientia. [illegible] et averti ab ultimo fine ac summo bono, [illegible]. Peccatum igitur sicut [illegible] Deum [illegible] se avertit, [illegible] Deum [illegible].

Quaestio II. Utrum [illegible] causa [illegible] vel sufficiens peccati [illegible] [illegible] necesse sit [illegible] peccandum.

Resp. [illegible] causa [illegible] ac sufficienter [illegible] voluntatem [illegible] [illegible] interius [illegible] operando, [illegible] efficiendo: vel objectum [illegible] [illegible] voluntatem [illegible] [illegible] objectum [illegible] peccatum [illegible] vel sufficienter alicujus peccati [illegible].

Ad 2. alia pars [illegible] ultimo [illegible] Diabolus [illegible] fortes in fide. [illegible] talis [illegible] [illegible] [illegible] [illegible] Diabolus [illegible] qui [illegible] [illegible]

acquirere quam cedingam: ille requiritur tam vere, tamen intelligitur.

Ipse ex Patribus Hieron. in cap. 15 Matt. Diabolus, inquit, adjutor et incentor malarum cogitationum potest esse, auctor esse non potest. Prosper in resp. [illegible] si effecte non, etsi Diabolus [illegible] promotionem; probabat in eo [illegible] intuli[illegible] vim criminis [illegible] in cap. 4 Matthaei ad illa verba Mitte te deorsum: Hic, ait, ostenditur, quod Diabolus, qui omnes ruere vult, persuadere et ... potest non ut [illegible]. Similiter videri est quid [illegible] lib. 1 cap. 24 ... [illegible] Gregorium lib. 13 [illegible] insorto- ... [illegible] 10 in qu. [illegible] magis.

Potuiss[e] ideo certum [illegible] plures Scripturae [illegible] al- ... [illegible] quatuor [illegible] ... [illegible], quibus significari videtur, Deum velle, et decernere, ... [illegible] ut fiant mala opera. Isa. 45 Non vestro ... [illegible] voluntatem hanc missus sum [illegible] cap. 9 [illegible] ... [illegible] resistere voluntati? [illegible] ... [illegible] Ieremias sic voluit, cujus voluntati resistere nemo [illegible] ... [illegible] ... [illegible] 4 [illegible] ... [illegible] ... [illegible]

[illegible] in qu. [illegible] Deum in- ... [illegible] malos, et [illegible] ... [illegible] peccato [illegible] Lib. 2 Reg. cap. 24 ... [illegible] Dominus [illegible] David in [illegible]

[illegible] [illegible]. [illegible] cap. 16 [illegible] [illegible] [illegible], ut [illegible] [illegible] David. [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] Achab [illegible] et [illegible] [illegible] [illegible], [illegible] 23: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] quibus Deus [illegible] [illegible] vel [illegible] [illegible] [illegible] ut [illegible] velint nec [illegible] [illegible] [illegible] 7,6, et 9. [illegible] Deus [illegible] [illegible]. [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible]. [illegible] Deus 2. [illegible] [illegible] vocem [illegible] [illegible] [illegible] Deus [illegible] [illegible] [illegible] 4. 12 [illegible] [illegible] [illegible] [illegible] [illegible] cum [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 19. [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]? [illegible] 20. [illegible] [illegible] [illegible] [illegible], et [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 12 [illegible] [illegible] [illegible] ego [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in oculis [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in oculis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ego [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

lib. 2 [illegible] cap. 18 § 2 [illegible] [illegible] [illegible] [illegible]
rum [illegible] detestabile [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible]
nunciat verbis [illegible]: [illegible] fecisti occulte, ego [illegible] [illegible] [illegible]
[illegible] similibus [illegible] illa: Ecce [illegible] [illegible] [illegible] [illegible] et in [illegible]-
[illegible] multorum in [illegible] Luc. 2. Et [illegible] [illegible] [illegible] [illegible]
[illegible] offensionis et petram scandali [illegible]. 9.

[illegible] ad [illegible], [illegible] [illegible] cap. 45. et 50 libri [illegible] [illegible]
[illegible] a Deo [illegible] [illegible] fratres suos [illegible] [illegible], [illegible] [illegible] [illegible]-
[illegible] malum eorum in bonum; sic [illegible] ait. Vos [illegible] [illegible]
malum, sed Deus vertit illud in bonum, ut [illegible] [illegible] [illegible]
faceret [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] eventum ex Divinae Providentiae [illegible] malum [illegible] [illegible]
[illegible] multa et [illegible] bona [illegible] [illegible]. [illegible] significant [illegible]
verba cap. 45: Nolite timere, neque durum vobis videatur [illegible]
vendidistis in his regionibus; pro salute enim vestra misit me Deus
ante vos. [illegible] [illegible] [illegible] consolatio [illegible] qui peccavit, et quem peccati
iam [illegible] si videat occasione peccati sui maximum aliquod [illegible]
[illegible] illud [illegible]: Non vestro consilio sed Dei voluntate [illegible]
[illegible] [illegible] in eundem [illegible] [illegible]. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] in Genesim) ad [illegible] [illegible], et [illegible]
[illegible] Deus [illegible] voluisset id, quod [illegible] [illegible] [illegible]-
[illegible], [illegible] [illegible] vestro consilio [illegible] [illegible]: [illegible]
[illegible] vestro consilio, sed Dei [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible], quod [illegible] [illegible] S. Ambrosius lib. de Joseph capite 12
[illegible] Sanctus Joseph [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] mortem quam [illegible] Deo [illegible] [illegible] [illegible] vitam, et
[illegible] Charitate [illegible] [illegible] peccatum [illegible] [illegible] [illegible]

et tamen ingressus sit in Egyptum cum illorum impietati, sed Dei Providentiae tribuimus.

Illud autem capitis 50: _Nolite timere, num Dei possumus resistere voluntati?_ Longe alium sensum habet quam, quem prima fronte verba praeseferre videntur; non enim significat non potuisse fratres Joseph resistere Dei voluntati, qua erat ut Joseph in Egyptum venderetur: sed non se ipsum Joseph resistere Dei voluntati qua erat ut fratribus suis ignosceret. Itaque verba illa [illegible] referenda sunt, ubi Deus [illegible] in [illegible] loquitur [illegible] inventum [illegible] cum [illegible] quae [illegible] patrat, qui verum Deum timent.

Quae [illegible] ex Actis afferunt nil aliud [illegible] nisi Deum voluisse ac definivisse, ut Christus Dominus ac mortem [illegible] redimeret. [illegible] Judaei ad Pilatum eum adduxerant, [illegible] adjudicaverat; milites denique [illegible] crucifigerent et occiderent sed [illegible] permiserat, [illegible] _[illegible]_ [illegible] facere, _cui peccatum_ [illegible] quem _nihil [illegible]_.

Ad [illegible] classis [illegible]. [illegible] cum [illegible] a Deo [illegible] David [illegible], ut numeraret [illegible], in quo numerando graviter peccavit [illegible] [illegible] _[illegible] contra Israel, et incitavit David ut numeraret_ [illegible], qui [illegible] David incitavit ad peccatum, cum Deus [illegible]

Diabolus fecit; tribuit. & hoc tñ tribuitur aũt Deo, quia nisi Deus permisisset Diabolus id ñ fecisset. Permisit aũt Deus, quia hi peccatores populi merebantur . . .

Ad illud de maledictione Semei respondeo cum S. Augustino, qui lib. de gratia, et lib. arb. cap. 20. Secundo, inquit, . . . tunc tñ, maledicere David, qui sciens, et intelligens ñ ex . . . ubi, obediens . . . , sed quia . . . in hoc peccatum judicio suo justo, et multo . . . . Inclinavit aũt ñ . . . , sed . . . illius . . . hoc malum, et . . . ac . . . , et . . . nocere vellet et . . . ex multis ad quæ paratus erat.

. . . respondeo ad illud de Spiritu . . . .
Quod aũt Christus ait Judæ, . . . fac citius; vox ñ jubentis ē, sed . . . ; nec . . . , sed . . . : qui . . . omnium temporum . . . ostendit . . . non . . . traditori et sic ad redemptionem mundi . . . , ut facinus, quod . . . , . . . , nec . . . , . . . eis . . . Sed . . . de Passione Dñi.

. . . causa . . . communis; tamen . . . et . . . excæcatis et induratis, . . . , sed negative . . . permittendo . . . ñ . . . . Quod . . . ñ est. cum Deus ñ . . . , et justum sit ut qui . . . , sicut S. Aug. . . . lib. de . . . et gratia . . . . sic ait . . . Deus . . . . indurat . . . noluerit . . . . quo sit hoc . . . quo sit . . .

[illegible] Id [illegible] omnino explicat. 1. 2. q. 79. a. 3. Excaecatio inquit et obduratio duo important, quorum unum est motus animi humani inhaerentis malo, et aversi a divino lumine et quantum ad hoc Deus non est causa excaecationis et obdurationis, sicut non est causa peccati. Aliud vero est subtractio gratiae, ex qua sequitur quod mens divinitus non illuminatur ad recte videndum, et cor hominis non emollitur ad recte vivendum. [illegible] ad hoc Deus est causa excaecationis et obdurationis. Ex quibus documentis facile intelliges quid singulis textibus objectis sit respondendum. [illegible]

[illegible] quaestio [illegible] [illegible] dicitur de incestu Absalom: Dicitur Deus [illegible] [illegible] [illegible] non quas [illegible] [illegible] sed quas ipse [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non volebat [illegible] [illegible] Deus, bonum [illegible], ac justum erat [illegible] [illegible] quod voluit et facit Deus [illegible] [illegible] non [illegible] Absalom ad malum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tanto [illegible] facile impedire posset vel [illegible] voluntatem ejus ad multa [illegible] [illegible] avertendo et [illegible] [illegible] [illegible], [illegible] ad hoc unum illi viam aperiendo [illegible] [illegible] [illegible] in hoc, non sinendo [illegible] in aliud. Porro [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Dei [illegible] [illegible] sive [illegible] sive [illegible], [illegible] [illegible] [illegible] [illegible] Dicitur Deus [illegible] [illegible], [illegible] [illegible] [illegible] constat [illegible] non [illegible] [illegible] [illegible] et [illegible] [illegible], sed [illegible] Dei, [illegible] [illegible] et [illegible].

Sententia Simeonis: Ecce positus est hic in ruinam, et resurrectionem multorum. [illegible] . [illegible] Deo [illegible] est Christus qui multis [illegible] [illegible], et [illegible] [illegible] his [illegible] ait occasio ruinae, multis autem in eum [illegible] [illegible] ait causa resurrectionis, et salutis.

[illegible] Pauli ad Rom. [illegible] ipse ait: Ecce pono in Sion lapidem offensionis et petram scandali [illegible]. Ecce vero in Sion [illegible], qui ait lapis offensionis et petra scandali; nam ut [illegible] Paulus ad [illegible] [illegible] [illegible] [illegible] cap. 4, [illegible] non [illegible] [illegible], et [illegible] sit in ruinam, et in petram scandali [illegible] [illegible] Christus [illegible] in ruinam et in petram scandali [illegible] [illegible] et scandali [illegible] [illegible] [illegible] Christi passione, et morte [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] et ipse [illegible] [illegible], erit [illegible] in [illegible]. in [illegible] autem offensionis et in petram scandali [illegible] [illegible] in [illegible] et in ruinam [illegible] in [illegible], et [illegible] ex [illegible] [illegible], et [illegible], et [illegible] et [illegible] [illegible].

[illegible] [illegible] [illegible] eandem [illegible] [illegible] [illegible] Dei voluntatem [illegible] fiunt Deo [illegible]. [illegible] [illegible] in [illegible] cap. 100 [illegible]: Miro et ineffabili modo [illegible] [illegible] voluntatem [illegible] [illegible] [illegible] voluntatem. [illegible] hac [illegible] ratione: [illegible] [illegible] Deo invito, vel [illegible], vel [illegible] [illegible], [illegible] [illegible] Dei [illegible] [illegible] Dei [illegible] [illegible] Dei [illegible]; [illegible] Deo [illegible] et [illegible] [illegible] est. Secundo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] manifeste [illegible] [illegible] lib. 1 contra Julianum cap. 3. At [illegible] autor est [illegible]; [illegible] [illegible] peccati; [illegible]

poenae et aeterni, peccati. Tertio sic argum. Quicumque po-
terat ut toto cognosceret veritatem, et justitiam Dei; et veri-
tas, et justitia ejus cognosci nequeunt nisi ex contrario men-
dacio videlicet, et injustitia. Ergo Deus procurare debuit men-
dacium et injustitiam. Non autem potuit in ipso exemplum
mendacii vel injustitiae ponere; debuit igitur efficere, ut in
alteris aliquod id praestaret.

Resp. neg. conseq., hoc enim [illegible] verum est peccata
non fiant contra Dei voluntatem, quae non fiunt ipso vel [illegible] volente vel
non [illegible] impediente, ex quo [illegible] non sequitur quod fiant [illegible] illo
volente, quae fiunt ipso sciente, et tolerante quidem, [illegible] in
[illegible] nolente [illegible] impeditive, sed volente [illegible] tamen. Adde cum
[illegible] de peccato Scotus: [illegible] et [illegible] modo non fieri [illegible]
Dei voluntatem, [illegible] ejus [illegible] voluntatem [illegible] quae non
fierent, si non sineret, nec [illegible] [illegible] [illegible]
[illegible] [illegible] non [illegible] colligi conclusionem [illegible]
[illegible] Deo permittente; et [illegible] [illegible] [illegible] suam [illegible]
cam, et [illegible] [illegible] [illegible] [illegible].

[illegible] eandem rationem, Deum non esse auctorem peccati [illegible]
[illegible] invitando ad peccatum, sed deserendo, [illegible], non [illegible]
[illegible] non tam ipsum peccatum, quam [illegible] Dei poenas jus-
to judicio infictas dici [illegible]; sic ex. Conf. S. Aug. lib. de gratia,
et lib. [illegible] cap. 23 cum [illegible] ego [illegible] [illegible]
illum, et quem vult obdurat, ejus [illegible] voluntate, [illegible]
ita [illegible], vel obdurari [illegible] [illegible]. [illegible] cum [illegible]
[illegible] [illegible] unum peccatum est poena alterius peccati, [illegible]
[illegible] [illegible], per [illegible] [illegible] [illegible], et [illegible].

Ad tertium negō eam rationem efficere; multi enim, si hoc valeret, probaretur falsum esse, quod corpori veritatem et iustitiam, sicut ex contrario mendacio vindicet et injustitia. Nam veritas et iustitia semper privationibus sunt rerum, ut mendacio, aut injustitias excludant, cum ratione [illegible] fuerint in Deo, in Christo, et in Angelo, et ubi [illegible] mendacium et injustitias existerent; tamen quidem est mendacium et injustitiam ut veram equitatem et rationem quae vere aliquas privationem significant rei, vel rei [illegible] contrario bono: sed non est eadem ratio de forma, et privatione, cum privatio pendeat a forma, forma non pendeat a privatione. Deinde esto non possint veritas et iustitia sine mendacio [illegible], et injustitia fuere corpori, non tamen ideo necessarium erat, ut mendacium et injustitias corporis existerent. [illegible] ex utriusque [illegible] corpori [illegible] existeret, [illegible] non [illegible] sed cum Deus exigeret mendacio, et injustitia [illegible] mendacium, et injustitiam corporandam.

Dicimus tertio contra eandem conclusionem [illegible] Diabolus [illegible] societati [illegible] inspirat: et [illegible] Diabolus [illegible] in effectum [illegible]: et [illegible] in [illegible] bono, [illegible] Diabolus [illegible] conditione [illegible]. [illegible] peccatum in [illegible] existat [illegible] peccat. Secundo. [illegible] sicut Deus est [illegible] boni, ita Diabolus est [illegible] mali. Sed Deus est [illegible] bonorum [illegible], et Diabolus est [illegible] malorum [illegible].

[illegible] Tho: [illegible] illæ auctoritates, et siquæ similes [illegible] [illegible] [illegible] ad hoc, [illegible] diabolus [illegible] aliquas [illegible] præparando inducit ad [illegible] peccati.

[illegible] Tho: [illegible] similitudo [illegible] quaedam ad hoc [illegible] [illegible] [illegible] malo [illegible] [illegible] quaedam ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] veritatem [illegible] [illegible] [illegible] præparando.

De caussis peccati ex parte [illegible] [illegible] [illegible] [illegible]

[illegible] peccatorum [illegible] [illegible] [illegible] alterum peccatum [illegible] [illegible] [illegible] vel [illegible], et [illegible] [illegible] vel ut principium [illegible] [illegible] [illegible] malo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccando [illegible] [illegible] cum ipso peccato in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] [illegible] [illegible] [illegible] tantummodo [illegible].

[illegible] Pelagianorum, dicentium [illegible] peccatum [illegible] [illegible]: [illegible] autem ejus [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quales ex [illegible] [illegible] [illegible] [illegible] [illegible] morituros [illegible] [illegible] peccato [illegible] [illegible] [illegible].

[illegible] [illegible] Baptismum [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible], et cum [illegible] [illegible] [illegible] [illegible] [illegible] cum nullo [illegible] [illegible] [illegible] dicimus [illegible] quidem [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible].

[illegible] autem [illegible] [illegible] dicamus [illegible] [illegible] [illegible] quidem in [illegible] [illegible] [illegible] peccatum. [illegible] Originales peccatum [illegible] [illegible] [illegible] [illegible] peccatum [illegible] [illegible] [illegible] [illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Canonicus [illegible] peccato Adami in [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible].

2. [illegible] [illegible] in [illegible] in [illegible] [illegible] [illegible]

484

Huic [illegible] sacrificium mundum de inmundo conceptum semine? nisi tu, qui solus es? ubi septuaginta sic reddiderunt: Quis est enim mundus a sorde? et nemo, etsi unius diei sit vita eius super terram; pro quibus verbis ita legere est: Nemo mundus a sorde, nec si unius diei sit vita eius; sive: Nec infans, cuius est unius diei vita super terram. Porro si non est mundus a sorde infans unius diei coram peccato quidem [illegible] ab ipsa concupiscentia [illegible], cum in singulis immunditiis pro peccato accipiatur. Isaiae 64. Facti sumus ut immundi omnes, et tanquam pannus menstruatae omnes justitiae nostrae. Zachariae 3 [illegible] inquinamenta sordibus ab eo et dixit ad eum: ecce abstuli a te iniquitatem tuam.

Alterum testimonium habetur in psal. 50 in illis verbis: Ecce in iniquitatibus conceptus sum, et in peccatis concepit me mater mea. Ubi advertendum est [illegible] impedire [illegible] pro peccato originali [illegible] in numero multitudinis dicatur [illegible] conceptus in peccatis, cum peccatum originis unum sit, non multa; nam secundum in hebraeo fonte est in singulari, et ideo vertit Hieronymus et alii: Ecce ego in iniquitate, et in peccato. Adde quod, ut S. Aug. docet in Enchiridio cap. 44, et 45 per unum peccatum originale [illegible] nominari [illegible] et iniquitatum, tum quia [illegible] numero multitudinis pro [illegible] singulari, tum quia in peccato [illegible] Adami [illegible] continentur multae iniquitates, superbia, infidelitas, inobedientia, et aliae.

Jam vero ex novo Testamento habemus [illegible] Praecursoris Domini, Jo. 1. Ecce Agnus Dei, ecce qui tollit peccata mundi. Quo loco in textu graeco legitur in numero singulari: Tin amartian tu cosmu: [illegible]

peccatum illud mundi. Quod est autem peccatum illud mundi nisi commune illud peccatum quod per unum hominem in hunc mundum intravit. Deinde habemus illud Joan. 3. Qui incredulus est filio non videbit vitam sed ira Dei manet super eum. Ubi noster Augustinus lib. 6 in Julianum cap. 12 [illegible] dictum iram Dei [illegible] super eum sed manet super eum, quia jam antea erat, et manet in omnibus [illegible], nisi [illegible] [illegible].

Habemus apud S. Paulum plura testimonia, sed praecipuum est illud, quod habetur in ep. ad Rom. cap. 5 in illis verbis: Propterea sicut per unum hominem peccatum in hunc mundum intravit, et per peccatum mors, et ita in omnes homines pertransiit mors, in quo omnes peccaverunt. Et infra: Per inobedientiam unius hominis peccatores constituti sunt multi. Ex his verbis [illegible] argumentum [illegible]: Per unum hominem intravit in hunc mundum quoddam peccatum, quo omnes homines peccatores [illegible] mortis [illegible], et ejusmodi peccatum [illegible] [illegible] actuali voluntate commissum, cum tamen infantes sint [illegible] et ipse [illegible] aliquam [illegible] boni vel mali propria voluntate [illegible], [illegible] ergo est peccatum originale.

Objicies. Peccatum in mundum intravit non generatione, sed imitatione, ut post Pelagium Erasmus demonstrare conatus est.

[illegible] peccatum non imitatione sed propagatione per unum hominem in hunc mundum intrare [illegible] est intentione et proposito S. Pauli: Nam in tota fere ep. ad Rom. [illegible] in [illegible] ejus propositum S. Paulo erat ostendere omnes homines tam Judaeos quam Gentiles vocatos esse ad gratiam Evangelii sine ullis praecedentibus meritis. Id autem efficaciter probat in hoc cap. 5 ex eo, quod nullus est homo, qui [illegible] ad se [illegible] originale peccatum, quique [illegible] peccata non peccaverit [illegible] est [illegible] traditione [illegible]. Quod argumentum [illegible]

Credibile proveniens, atq. infirmum erat si peccatum filiis ad omnes sola imitatione transisset. Quis enim affirmare audebit eos Adami imitatione peccasse, aut ...ingsi peccatores, cum, illi nihil magni de Adamo, aut ejus peccato cognoverint.

Secundo probatur ex illa particula sicut, cum Apostolus dicit: Propterea sicut per unum hominem peccatum in hunc mundum intravit et per peccatum mors illa particula comparationis sicut exigit alteram partem comparationis ... quam istam, ita per unum hominem (Christum videlicet) intravit justitia et per justitiam vita. Eodem autem modo justitiam non intravit in mundum per imitationem Christi, sed per regenerationem, quae est justitiae. Ex quo sequitur, ut similiter peccatum non intravit in mundum per imitationem Adami, sed per generationem ab Adamo, et hoc signat in verbis, quae paulo infra sequuntur: Igitur sicut per unius delictum in omnes homines in condemnationem, sic et per unius justitiam in omnes homines in justificationem vitae.

Probatur vero assertionis ac traditione Patrum, ac id probant testimonia Patrum illorum qui contra Pelagianam haeresim scripserunt. Dicitur alterius Patres Conciliorum ... Pelagium eorum damnaverunt. Quis tam evocat S. Dionysius qui in lib. de Ecclesiastica hierarchia cap. 3 ... scribit: hominem initio stulte a bonis divinis perspicue prolapsum obnoxium passionibus ... subjectum, ac morti corruptibili ... quippe qui ... a vera sanctitate defectio, et ... in Paradiso ... vocatio eam, quae gratia sua ... adversarii traditionis ... quae sunt divinis verbis contraria tradidit. ... divinis ...

acquarat spoliatam obnoxiam factam esse utriusque, quoad animam
et mort. quoad corpus. Deinde vulnera reddit hujus spoliationis, ac
ut id faceret aeque, quam nam hic gratia cadere frauditus datam
verbo jugum excussit. ista ac defectu a vero bonitate et addit
eam his, quae sunt contraria Divinae voluntati, ideo passibilis et mor-
talitati. Ubi vides S. Dionysium non solum poenam, sed etiam culpam
[illegible] timere. Secundus testis prodeat S. Ignatius, qui in [illegible]
[illegible] ita loquitur: Omnes ergo succinct mansuetudine induti
[illegible] [illegible] Christi, et dilectionis ejus, quae dilexit nos Deus
[illegible] pro nobis, ut nos sanguine suo mundaret ab antiqua
[illegible]. De longior sim omitto Justinum martyrem, Irenaeum,
Tertullianum, Origenem, Cyprianum, Athanasium, Hilarium et alios.
Uno tantum testimonio pretermisso unum [illegible] S. Ambrosii,
qui in [illegible] David cap. 11 sic ait: Antequam nascamur ma-
culamur contagio; antequam usuram lucis originis [illegible]
[illegible] in iniquitate concipimur. Et infra. Unius
[illegible] delectavit in eo, qua inquinamenta nostra [illegible] nisi
in [illegible] nascibus, quam vita. Item lib. de [illegible] cap. 2 sic ait:
[illegible] sub peccato nascimur, quorum ipse ortus in vitio est, sicut
[illegible] [illegible] dicente David: Ecce enim in iniquitatibus conceptus sum.
[illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] sic [illegible]
[illegible] [illegible] sum, atque ex [illegible] hujus [illegible], et [illegible]
[illegible] [illegible].

Ex [illegible] [illegible] [illegible] [illegible] [illegible] veritas regulae.
[illegible] ex Oriente Conc. Palestinum Episcoporum quatuordecim
[illegible] ita damnavit ut Pelagium quam [illegible] eundem
[illegible] damnandum computavit; meminit hujus [illegible]
Augustinus lib. 6. in Julianum cap. 2 et [illegible]. Deinde in Occidente

[illegible] ex Africa conciliorum [illegible], [illegible] item ex Africae Conciliorum Carthaginensi [illegible] [illegible] [illegible] 217 [illegible] [illegible] summo Pontifice [illegible] a toto [illegible] [illegible], ut [illegible] [illegible] [illegible] 420. In Hispania [illegible] concil. Toletanum [illegible] [illegible] [illegible] [illegible] [illegible] 2 [illegible] et [illegible] a Deo [illegible] et [illegible] quam [illegible] [illegible] non [illegible] cum [illegible], aut [illegible] illum [illegible] [illegible] [illegible] mortem, et [illegible] corporis [illegible] in [illegible] [illegible] [illegible] [illegible] et [illegible], [illegible] mors [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible].

[illegible] tandem [illegible] [illegible] sit illa, quae [illegible] [illegible] Reg. [illegible] [illegible] [illegible] [illegible] cap. 40 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], cuius octavo die [illegible] [illegible] [illegible] [illegible] [illegible]. Quid vero [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et ex [illegible] [illegible] [illegible] [illegible]; et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] renatus fuerit ex aqua et [illegible] [illegible] [illegible].

[illegible] Dei [illegible] [illegible] cum Baptismum dari ad remissionem peccati. [illegible] qui baptizantur renascuntur ex aqua, et Spiritu Sancto. [illegible] renasci [illegible] per gratiam, cujus generatio [illegible] [illegible] per peccatum. [illegible] vero [illegible] ex [illegible] [illegible]. Mors [illegible] [illegible] ut ex [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] cap. 2. Moriuntur autem omnes, et ipsi etiam infantes, qui propria vo[luntate] nihil egerunt boni, vel mali [illegible] [illegible] Adam [illegible] [illegible] [illegible] [illegible] propria voluntate, sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] Dei: [illegible] [illegible] pro injustis peccatis, et mortuis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] suam videntes [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] pro peccatis nostris mortuus [illegible] [illegible] pro injustis [illegible] mor[illegible] pro [illegible], ut eadem [illegible] [illegible]. 2. [illegible] [illegible] pro omnibus [illegible] [illegible] ad [illegible] 2. Dedit redemptionem [illegible] pro omnibus. Ergo injusti, et peccatores sunt omnes, aut [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] peccaverunt [illegible] [illegible]. [illegible] [illegible] [illegible] iniquitatem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatores [illegible] peccatum. [illegible] [illegible] cap. [illegible] [illegible] [illegible] [illegible] ab Adam [illegible] ad Moysem etiam in eos, qui non peccaverunt [illegible] [illegible] [illegible] omnes [illegible] ad Adam, sed [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatores [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] justi [illegible] [illegible] [illegible] [illegible] omnes [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

ergo nec omnes constituti sunt peccatores per Adam, sed nimirum multi ac cum redundato, et gratia Christi magis abundet, quam peccata, quemadmodum isto cap. Apostolus testatur. Quarto: Omnes nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis prout gessit sive bonum, sive malum 2. Cor. 5. 10. ... Deus nullam poenam irrogat ... nisi pro ... peccatis quae ipsi proprio corpore gesserunt ... iuxta testimonium quod olim Pelagiani obiiciebant.

R.° ad primum duobus modis ... ut ... portet iniquitatem patris uno modo si per novam generationem transferatur ab illo patre ad alium, et hoc modo non ... Dei cum Jeremiam cap. 31 ... in testamento ... ut ... regenerationem translati ab Adamo ad Christum non portent iniquitatem Adami. Altero modo si ... iniquitatem patris, et hoc modo verbis ... patrid ... filium non portaturum iniquitatem patris. Et hinc propositio a Pelagianis ... filios regeneratos ... iniquitatem patris sed nec peccatum ex Originale ... Adamo ... Adami sed nostrum ... peccatum ... ipso ... 5. ... in ... ad 19 ... quodammodo ... communem ... nostr. ... cum ... non ... pro peccato ... sed pro peccato suo.

Ad ... infantes ... puniendos ... peccatorum ... quae ... ipsos ... habeant; ... considerantur

quatenus erat in Adamo velut in principio seminali, et eadem in Adamo
prius voluntas communis omnium, qui ab eo seminaliter erant de-
scensuri; erant capaces legis, quam poterant ac debebant infrin-
gere illa communi voluntate Adami, quam postea revocari
sunt Adamo illam transgrediente. Sic Aug. lib. 6 contra Jul.
cap. 23, si autem parvuli (inquit veram fidem etc.) nascuntur non proprie
idest non propria (propria voluntate et actione) sed originaliter
peccatores; unde illis gratiam remissionis peccatorum necessariam con-
fitemur. Et profecto eo modo quo sunt peccatores sunt prevari-
catores legis illius, quae in Paradiso data est, [illegible] ut verum sit
quod scriptum est: Et praevaricatores existimavi omnes peccatores terrae.
Et ubi lex non est nec est praevaricatio. Similiter conformiter [illegible]
cap. 49.

Ad tertium dico consequentiam esse sophisticam; Apostolus a-
dam [illegible] simpliciter cum Apostolus non hoc vult, sed sim-
pliciter dicat regnavit mors ab Adam usque ad Moysen in eos,
qui non peccaverunt sed etc. Etiam in eos qui non peccaverunt
in similitudinem praevaricationis Adae, idest in eos, qui propria vo-
luntate [illegible] et [illegible] actione non violaverunt legem Dei
quam habuerunt [illegible] cognitam, sicut fecit Adamus, hoc est in
parvulos; qui non peccaverunt actualiter. Ad conf. respondet
S. Aug. lib. [illegible] contra Julianum cap. 12 per multos intelligi debere
omnes qui nascuntur ex Adamo, qui vere sunt multi. Nomine
enim [illegible] omnes, quae tamen sunt multae: et evangelium
[illegible] sunt omnia non multae: [illegible] autem sunt multae, quae
sunt omnes, ut credentes in Christum multi sunt non tamen omnes

quæ non omnium ex Adam, qui vere sunt omnes ideo nominantur Dicuntur autem multi, ut discernantur ab iis, quicumque ita sunt [illegible] ubi erant omnes pauci. Capilli quippe hominis multi sunt, digiti vero autem hominis pauci: ait S. Augustinus lib. 2 operis imperfecti contra Julianum.

Porro Scriptura utrumque dixit et multos et omnes, ait enim: sicut per unius delictum in omnes homines in condemnationem, sic et per unius justitiam in omnes homines in justificationem vitæ: sicut enim per inobedientiam unius hominis peccatores constituti sunt multi, ita et per unius obeditionem justi constituentur multi. Cum dicit omnes significat neminem esse ex Adamo, qui non sit peccator neminem esse ex Christo qui non sit justus; et similiter neminem esse peccatorem qui non sit ex Adamo, neminem esse justum, qui non sit ex Christo. In contradictione multos significat illos, quos dixit omnes non esse omnes simpliciter, cum nec Christus, nec Beata Virgo nec [illegible] peccatum ex Adamo contraxerint, sed in absoluto, et simpliciter multos ex Adamo contraxerint.

Si quæritur rursus regno Dei [illegible]: si exerat [illegible] generat autem parvulos baptizatos excludi a Regno Dei, cur ipsi non sibi gesserint in propriis corporibus unde reportent bonum, sicut quam alii unde reportent malum. Respondetur totum hoc [illegible] lib. 6 contra Julianum cap. 4 [illegible] tribunal Christi manifestabuntur vel [illegible] ex 2 ad Corinth. 5 nihil est [illegible]. Si autem manifestationis parvuli non regenerati reportant quæ gesserunt per alios, idest peccatum, sicut reportant regenerati quæ gesserunt per alios, idest meritum fidei [illegible]

[illegible] parvuli sine baptismo, quia per alios credunt, et ideo [illegible], et justos [illegible] a Christo: sic etiam [illegible] [illegible] fidem, et justitiam amiserunt [illegible] [illegible] [illegible], et injusti [illegible] [illegible] ad [illegible] gregem pertinent, de quibus Precursor Domini dicit: Qui non credit in filium non videbit vitam, sed ira Dei manet super eum Jo: 3.

Utrique ideo ac Pelagius [illegible] in [illegible] [illegible] [illegible] illum [illegible] peccatum [illegible] [illegible] [illegible] peccato [illegible] [illegible] [illegible] [illegible] [illegible] Christi [illegible] [illegible] in [illegible] ad Romanos [illegible] [illegible] scilicet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 11 in [illegible] [illegible] [illegible] [illegible] propter illum [illegible] [illegible] [illegible] illum [illegible] [illegible] peccato permansisti, [illegible] in peccatum aliud [illegible] commisisti. [illegible] 39 [illegible] [illegible] [illegible] mortuus morte peccati. [illegible] 24 in [illegible] [illegible] [illegible] [illegible] peccatum commisit [illegible] illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 21 in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccati [illegible] [illegible] Deinde [illegible], [illegible] [illegible] [illegible] [illegible], quaterus [illegible] pecca- [illegible] propter [illegible] peccatum, sed propter suum [illegible] [illegible] [illegible] suscepit. [illegible] [illegible] [illegible] [illegible] in [illegible] 50; [illegible] [illegible] [illegible] [illegible] Alexandro, et [illegible]

497

adductis testibus id ostendit.

Ad 2. [illegible] in [illegible] cum Pelagianis [illegible] [illegible]

[illegible] [illegible] ad [illegible] ostendit [illegible] [illegible]

in [illegible] [illegible] [illegible], [illegible] eadem [illegible], [illegible]

[illegible] [illegible] [illegible]: [illegible], [illegible] Christus [illegible]

[illegible] [illegible] invenit [illegible], quos [illegible] Adam

[illegible] [illegible] ostendit [illegible] [illegible] [illegible] accrevit

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] verbum

[illegible] verbo interpretando graeco sic latine. [illegible] [illegible]

invenit [illegible] [illegible] [illegible] Adam. Illa [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatis.

[illegible] [illegible] [illegible] cum [illegible], [illegible] [illegible] [illegible]

[illegible] [illegible] Parisiis anno 1570. et 1588 [illegible] [illegible] [illegible]

[illegible] [illegible], [illegible] illa verba quamvis [illegible] sint, sed [illegible]

[illegible] [illegible] peccato, [illegible] ut [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] graeca latinae [illegible]

[illegible]. [illegible] ut infantes [illegible] [illegible], [illegible] [illegible]

[illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] esse [illegible]

[illegible] [illegible] sed [illegible] latine peccator, intelligi [illegible]

fit [illegible] ([illegible] [illegible]), cum [illegible] ipse addidit [illegible]

[illegible] [illegible], [illegible] [illegible] [illegible] in Catholica [illegible]

[illegible] [illegible] [illegible]? [illegible] [illegible] litigant [illegible] [illegible]

[illegible]

Ad [illegible] [illegible], verba [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] quam [illegible] [illegible] ut [illegible]

[illegible], et [illegible] [illegible] [illegible] [illegible]

[illegible] vanarum [illegible], [illegible] mortis debitum ratio requirit. [illegible], ut, videm hoc verbum peccatores idem significare ac [illegible], mortisq. [illegible] [illegible] subiunxit [illegible] [illegible] [illegible]. Nihilum [illegible] [illegible] maximum supplicij, [illegible] peccatum [illegible].

[illegible] tantum [illegible] [illegible] [illegible] [illegible] Hic [illegible] [illegible] propter ipsum, [illegible] [illegible] propter suos [illegible] [illegible] actio[illegible] [illegible], peccant.

[illegible] quartum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in proprio [illegible], unde [illegible] [illegible] unde [illegible] malum: [illegible] [illegible] [illegible] contra [illegible] [illegible]

[illegible] [illegible] cum in [illegible] [illegible] [illegible] [illegible] [illegible] morte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] absolute [illegible] in aeternum [illegible]. Uno modo Noe vir justus seculo suo fuit, uno Abraham quo modo Iacob, quo modo multi denique alii?

[illegible] ultimum tandem ut [illegible] [illegible] verbo [illegible] [illegible]: [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] nobis [illegible] [illegible] corruptibile, hoc est ex [illegible] [illegible] corruptioni, [illegible] per peccatum [illegible] parentis [illegible] introductum: [illegible] [illegible] incorruptibilem [illegible] [illegible]; [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] corruptio in aeternum durat: [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible], [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] Dicy. [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] immortali

[illegible] [illegible] [illegible] [illegible] [illegible] morte
peccatum, [illegible] tamen sit illius [illegible] [illegible] [illegible]
[illegible], sed [illegible] [illegible] originale, [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]; [illegible] [illegible] [illegible]
[illegible] peccata [illegible] [illegible] non dicit [illegible] cum [illegible]
[illegible] [illegible] [illegible] [illegible] peccato [illegible] [illegible] erat [illegible]
[illegible] [illegible] peccatum, et mortis [illegible] ab [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] et in [illegible] [illegible] mortem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] cum [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sit [illegible] [illegible]
[illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] qui jam per [illegible] [illegible] [illegible]
[illegible] [illegible], quia [illegible] [illegible] [illegible] [illegible] [illegible], [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]; [illegible] [illegible]
[illegible] [illegible] ac per [illegible] nec voluntatem [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] peccatum [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] peccata, [illegible]
[illegible] [illegible] [illegible] [illegible] ab ipso [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
peccatum [illegible] [illegible] [illegible] peccantibus; [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] peccat [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] iste, qui nascit; peccat ille, qui genuit, quia
[illegible] peccat ille, qui condidit. [illegible] ergo [illegible] ista [illegible]
[illegible] peccatum [illegible] ingressum? Sexto [illegible]
tum aliqd derivaret in posteros per generationem, contra nos
[illegible] essent conjugia, [illegible] quae sunt [illegible]. Septimo
si peccatum originis trahitur per generationem carnis [illegible]
[illegible] Deo, ut autori naturae [illegible]
[illegible] peccatum non est in carne tamquam in subjecto, sed in anima.
[illegible] tradunt [illegible] anima [illegible], ergo non
[illegible] de illa trahere aliqd peccatum.

[illegible] tertio cum B. Anselmo. Peccatum [illegible]
[illegible] peccatum, et reatus ac macula, quae
[illegible] resident in anima ejus, qui genuit, peccatum [illegible]
[illegible] appellat. Voluntarium igitur [illegible] rationem [illegible]
[illegible] pertinet ad rationem [illegible] reatus, et macula non pertinet [illegible].
[illegible] sive [illegible] velit, sive nolit, qui [illegible] voluntate
[illegible] peccavit [illegible] et [illegible] peccando [illegible] in
[illegible] sed [illegible], et maculam [illegible]
[illegible] non requiritur voluntas propria, ut infantes peccatum origi-
nale [illegible] parvulis [illegible] sed sufficit aliena.

[illegible] Aug. lib. 2. de nuptiis, et concupiscentia cap. 26
[illegible] retractationum cap. 13 et 15, et aliis in locis cum [illegible]
peccatum originale est voluntarium, respectu [illegible] voluntarium
[illegible] voluntate [illegible] parentis [illegible] reatus [illegible] maculam [illegible]
[illegible] in [illegible], ad quos [illegible]
[illegible] Aug. [illegible] in [illegible] Adamum cum [illegible] peccavit
[illegible] genere [illegible] et [illegible]

non solum Adamum, sed suis posteris obligatum, et sicut gratia [illegible] illi tantum collata ad omnes posteros pertinebat; ita etiam reatum illius trans-gressio ad omnes posteros [illegible]. Legatur Aug. lib. 3 de peccatorum meritis, et remissione cap. 7 ac hoc [illegible] quaesito [illegible] [illegible] [illegible] [illegible].

[illegible] idem [illegible] [illegible] [illegible] [illegible], [illegible] 2. [illegible] [illegible] contra Julianum [illegible] 33 non [illegible] [illegible] [illegible] sed [illegible] quando ille vivebat [illegible] [illegible] peccatum Originale [illegible]. Praecipit enim ut infans [illegible] [illegible] circumcideretur cui [illegible] non solum aliquod sed nec [illegible] circumcisio [illegible] praecipitur [illegible] [illegible] [illegible] quando [illegible]: [illegible] non [illegible] [illegible], [illegible] nec infans cui est unius diei vita super terram."

[illegible] textum [illegible] idem Aug. lib. 3 de peccatorum meritis et remissione cap. [illegible], Deum [illegible] [illegible] [illegible] spiritu regeneratis non carne generatis. [illegible] [illegible] omnino aliena sed ea quae tamen aliena [illegible] [illegible] voluntate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quibus [illegible], sicut Originale peccatum, et alienum [illegible] [illegible] [illegible] [illegible] [illegible] Doctor [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] non jam aliena [illegible] [illegible], aliena quia [illegible], quando hi, qui eas [illegible] portarent nondum [illegible] [illegible] carnali generatione jam omnes sunt, quibus [illegible] spirituali [illegible] [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible]. Aliena sunt proprietate actionis, et nostra sunt [illegible] propagationis.

[illegible] [illegible] [illegible] loco [illegible] de peccatorum meritis

cap. 2, Illud justitiam nihil prodesse iis, qui nullo modo, hoc est, nec sua voluntate, nec aliena crediderunt, at ad aeternam mortem peccatum Adami nihil obesse iis, qui nullo modo, hoc est nec sua, nec aliena voluntate peccarunt.

Ad quidem respondet lib. 2 de nuptiis, et concupiscentia cap. 28. quaeris, inquit, [illegible] vivum, cum tabulas [illegible] jam nam? per unum hominem sit Adami, peccatum in hunc mundum intravit. Et in eodem lib. cap. 26 voluntarium peccatum [illegible] [illegible].

Itaque ad argumentum Juliani responderi potest consequentiam; quamvis enim sit peccatum in nullis causa parens, qui generat, nec filius, qui nascitur, nec Deus, qui condidit, hoc est sequitur, nullam esse causam [illegible], cum Apostolus dicat. Per unum hominem peccatum in hunc mundum intravit.

Ad eandem responsio eadem originalem; est ad peccatum originale [illegible] conjugium, cum omnis nemo peccaret, et conjugium, et conjugium [illegible] fuerat. Sed illius peccati causa est voluntas primi parentis, qui cum peccavit, in se continebat omnes, qui ex eo seminaliter nascituri erant.

Potest quoque saltem hinc non sequitur, vel quod is, qui generat, peccet. Ipse Deus quamvis sit, ex quo [illegible] infallibiliter sequitur peccatum [illegible]; vel quod generans [illegible] et quod aliquis homo generatur, cum ex actu, quem facit, sequatur peccatum eius qui gignitur.

Respondeo, [illegible] tantum esse quod peccatum non sequitur per se [illegible] generationis, sed [illegible] voluntate [illegible]. Postremum vero est, quod traductio peccati in eos, qui generantur, non oritur [illegible] liberam Adami

Ad septimum vero, peccatum Originis aliquo modo natu[rale]
dici posse iuxta illud ad Ephesios 2do: Eramus natura filii irae,
non ut a natura [illegible] at est vitium naturae potius quam [illegible]
[illegible] natura, quasi sit pars naturae aut ex natura [illegible].
Post [illegible] quidem, at defectus [illegible] ex natura, [illegible]
[illegible] voluntate [illegible]. Sive in Adamo, sive in [illegible]
[illegible], ut in propriam eorum [illegible].

[illegible] cum [illegible] peccati Originalis, sed modum, quo traducatur, semper [illegible] visum est, illud in lib 1 de nuptiis [illegible] cap 22 [illegible] videamus, nihil esse peccato Originali ad praedicandum [illegible], nihil ad intelligendum secretius. Hinc [illegible] quam peccatum Originale tradidi, nihil obscurius, quam quomodo traducatur.

[illegible] lib 6 de [illegible] Originali cap 7 et [illegible] 1. 2. q. 81 art 1 et q 4 de malo art [illegible] et sibi ad transmissionem peccati Originalis nihil aliud requiri [illegible], nisi ut hoc per veram generationem ab Adamo [illegible] ab ipso [illegible] aliquo, [illegible] Bellarm. in [illegible] in paradiso transgrederetur in [illegible] peccato communicaret; non ut filii [illegible] in illo omnes peccaverunt Rom. [illegible], qui in lumbis [illegible] erant.

[illegible] originem [illegible], quoniam, ut [illegible] originale [illegible] Originale [illegible] ab [illegible] propagari, et ab illo [illegible] venire.

Quaestiones aliquot circa peccatum Originale resolvuntur.

Quaeres 1° an si sola Heva peccasset peccatum Hevae ad posteros transiisset?

Convenimus omnes, peccatum proprie dictum non fuisse trans[illegible] [illegible] postea si sola Heva peccasset, h. e. ut ii dicunt, qui aliquo existimant esse peccato solius Hevae [illegible] moriendi necessitatem, et ceteras incommodas, quae notabiliter [illegible] trahit.

Contrariam sententiam defendit S. Th. [illegible] si ait, quia [illegible] contrahimus a Adam peccatum Originale contrahimus, quia cum Adam [illegible] in illo fuimus, ut in activo principio: non fuimus autem in Heva ut in activo principio, cum mater videatur activum non habeat [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Quare Augustinus non dicit, in Heva omnes moriuntur, sed in Adam omnes moriuntur per Corinth. 15, et h. cum Heva prius peccaverit, quam Adamus si ob Hevae matrem [illegible] [illegible] [illegible] fuisset in Heva omnes moriuntur.

Quaeres secundo, quid proprie sit Originale [illegible]

[illegible] [illegible] Dist. [illegible] hunc modum. Si peccatum [illegible] [illegible] legem ingratae accipiatur, peccatum Originale est [illegible] Adami inobedientia ab ipso Adamo commissa, et ut erat singularis persona, sed ut [illegible] totius generis humani gerebat. Si vero peccatum accipiatur pro [illegible] residet in hoc post actionem, et [illegible] [illegible] habet et peccans peccator nominatur, peccatum Originale est macula carentia [illegible] [illegible] Originalis debitae, seu habitualis aversio, et obliquitas voluntatis, quae et maculam Deo [illegible] invisam [illegible] [illegible] efficit.

182

[illegible] istius rationis constat ponderans [illegible] Rom. 5. in quo omnes peccaverunt. omnes peccaverunt, et egent gloria Dei. Item, [illegible] verba ejusdem cap. 5. Per unius inobedientiam peccatores constituti sunt multi; Et unius delicto in omnes homines in condemnationem. Nec ea vere, seu Adami inobedientia constituerentur peccatores nisi inobedientia illius nostra esset, et nisi illa [illegible] peccato, et perversio, quae in nobis inest. Item [illegible] unius delicto condemnatorem [illegible] nisi delictum illud commune [illegible] omnibus. [illegible] confirmatur ex cap. 3 sequentis Disputationis.

Quaeres tertio quodnam fuerit primum Adae peccatum?

In [illegible] quidem Adami transgressione plures [illegible] speciem peccati Doctores agnoscunt, in hac [illegible] simul [illegible] peccatum superbiae, [illegible], gulae, [illegible] inter [illegible] vel quo primo peccati [illegible] Aliqui infidelitatem [illegible] carent, [illegible] dicant. Non moriemini [illegible] et S. Bonaventura sententia, qui putavit [illegible] peccatum fuisse superbiam, qui per serpentem deceptus [illegible] similitudinem appetiit. At primum Adae peccatum [illegible] fuisse putant.

Resp. cum communiori Patrum, et Theologorum sententia primum sicut Evae ita Adae peccatum fuisse Superbiam. [illegible] ex Script. manifeste colligitur, dicit [illegible] initium omnis peccati est superbia Eccli. 10. [illegible] et Tobias cap 4 his verbis [illegible] in qua (scilicet superbia) sumpsit initium omnis perditio [illegible] verbis [illegible] S. Aug. lib. 14 de Civit. Dei cap 13 [illegible] S. Tho. 2.2. q. 163. art. 1. manifestum est [illegible] in [illegible] quod in [illegible]

corporis status autem iustitiae omnis motus proprius appetitus movebatur ad finem,
ita aut, quod propter finem quaerit, et ideo fuit illa primaevae peccatum
in eo, quod non est appetitus inordinatus finis. Sic autem homo in statu inno-
centiae institutus erat, ut nulla esset corporis rebellio ad spiritum, et consequenter
nullatenus bonum sibi ab appetitu, in quo corporis concupiscentia praeter rationis
ordinem tenderet. Relinquitur ergo ut primum hominis peccatum in hoc fuerit,
quod spiritus aliquod bonum supra suam mensuram appetivit, quod ad
superbiam pertinet. Unde manifestum est quod primum peccatum primi hominis
superbiae fuerit. Haec verba S. Tho.

Quaeres quarto an peccatum primum parentum fuerit gra-
vius ceteris omnibus et utrum magis Heva quam Adam peccaverit.

Quaestio haec ut brevius et facilius resolvatur in memoriam revo-
candum gravitatem peccati ex duobus oriri, ex specie nempe peccati,
et ex circumstantiis ... temporis et loci peccantis et aliis huiusmodi, tum
ex doctrina S. Tho. gravitatem, quae ex specie peccati provenit,
principalem esse peccato magis creditam esse.

His positis itaque quaestioni partem respondet S. Tho. 2.2. q. 163
a. 3 in primis peccatum parentum ceteris gravius non esse si peccati spe-
ciem spectes, etenim ex ipso superbia ... genus suum intra alia
peccata superbiae summum quodammodo tenent, maior est enim superbia,
qua quis Deum negat vel blasphemat, quam superbia, quam quis inor-
dinate divinam similitudinem appetit, qualis fuit primorum parentum
superbia. Si autem personarum conditionem spectamus, ex illa circum-
stantia gravissimum fuit primorum parentum peccatum. Quare? quia
in eis nulla erat corporis repugnantia sed rectitudo maxima. Ag-
gravavit Adami circumstantias ... S. Aug. lib. 14 de Civitate
Dei c. 15. Deus illum ad imaginem suam creaverat, ceteris animalibus

[illegible] erat, in Paradiso [illegible] et, rerum omnium [illegible] salutis [illegible]; illum praeceptis nec pluribus, nec difficilimis [illegible] servaverat, sed uno brevissimo atque levissimo ad obedientiam salutarem [illegible] est. Unde concludit S. Pater [illegible] quam damnatus fuit vel nimiam, vel injustam putat [illegible] perfecte nescit quantae fuerint iniquitas in peccando ubi tanta erat non peccandi facilitas.

[illegible] posteriorem respicit, Doctor [illegible] certa conclusione [illegible] gravius Adam quam Evam peccavisse, cum mulieri perfectior, [illegible] erat. Sed si consideres [illegible] gravius mulier peccavit triplici ratione. [illegible] major fuit [illegible] mulieris quam viri; credidit enim [illegible] [illegible] Deus legi eorum prohibuerit [illegible] ad ejus similitudinem venirent et ita dum per [illegible] Dei similitudinem consequi [illegible], superbiae ejus ad [illegible] [illegible], et contra Dei voluntatem aliquid obtinere [illegible] [illegible] Adam nec vir [illegible] credidit, unde [illegible] [illegible] Divinam similitudinem [illegible] [illegible] [illegible] cum [illegible] scandali [illegible] [illegible] gravius mulier peccavit ratione scandali [illegible] peccatum suggessit. [illegible] in Deum, et in [illegible] [illegible]. [illegible] peccatum [illegible] Cum [illegible] tanta nobilitas peccavit [illegible] gravius similiter fuit [illegible] Adam, ut [illegible] [illegible] Multiplicabo aerumnas tuas, et conceptus [illegible] dolore paries filios, et sub viri potestate eris, et ipse [illegible].

Hæc quamvis vera sint, Adami tamen peccatum magis omnino nocivum fuit, quam hoc siquidem, et non ex illius peccato subsecuta est totius hūanæ naturæ [illegible] in Adamo tamen in capite tota hūa natura continebatur; [illegible] quo peccante nostra tota justitiæ Originalis dono spoliata evasit. Evam vero peccavit sibi soli nocuit, non aliis, quia in illa hūa natura non continebatur. Adam vero cum esset totius hūanæ naturæ caput Originalem justitiam pro se, ac pro aliis omnibus communicandam acceperat; ideoque suo peccato totam simul naturam hoc nobili dono spoliavit. Unde quidam tum propter hanc rationem, tum propter alias Adamum magis, quam Evam peccasse censent, et Sancti Ambrosii auctoritate nituntur.

Quæres quid sit de Beatæ Virginis Conceptione sentiendum?

Rº Sacratissimam Virginem fuisse sine originali labe singulari Dei privilegio conceptam pie, ac recte existimatur. Dico pie, ac recte creditur, quia hac super re nec expressum Dei verbum habemus, nec [illegible], aut certam aliquam Ecclesiæ definitionem, [illegible] rationes ex Scripturis, Patribus, et ratione depromptas.

Ex Scripturis habemus in primis duas insignes figuras. Unam [illegible] figuram gerebat, vel fuit formam futuri, idest Christi, ut Apostolus [illegible] Cor. 15. Constat autem primum hominem non esse [illegible] terram, atque eandem maledictam ab ipso Deo conditam fuisse docuit; [illegible] ut nobis [illegible], qui similiter non [illegible] maris et fœminæ, sed opere Spiritus Sancti formandus erat ex terra non maledicta, idest ex Matre Virgine, quæ omnis maledictionis, et per hoc omnis peccati expers fuerit futura. Atque ex hac [illegible] ab Angelo [illegible] inter mulieres salutata est. [illegible] figuram [illegible] observare videtur Apostolus S. [illegible], cujus

hec verba refert [illegible] Athanasius in libro de passione [illegible]
at [illegible] Andreas: sicut de terra immaculata factus [illegible]
[illegible] ita recreare erat, ut de immaculata Virgine [illegible]
[illegible]. Deinde Maram [illegible] typum, ac figuram [illegible]
docet [illegible] [illegible] 6.6. et alij [illegible] [illegible]
recepe [illegible] [illegible] autem constat [illegible] [illegible]
[illegible] [illegible] [illegible] igitur ut Mater omnium viventium [illegible]
[illegible] [illegible] [illegible], ita mater omnium viventium
vitae [illegible] sine peccato condita fuerit.

Ad hec accedunt illa ex Canticis: Sicut [illegible] inter [illegible]
[illegible] amica mea inter filias [illegible] 2 [illegible] Tota pulchra es amica
et macula non est in te [illegible] 4 [illegible] ad [illegible] de [illegible]
[illegible] [illegible] est in [illegible] [illegible] [illegible], h. B. Virgini [illegible]
[illegible] convenire negari [illegible] [illegible] cum et multi, [illegible]
[illegible] [illegible] [illegible] de B. V. [illegible], et Ecclesia ipsa [illegible]
[illegible] [illegible] B. V. vel in officio matutino, vel in [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] testimonia SS. Patrum, [illegible]
Bellarm: [illegible], vel alterum afferamus in medium. S. Aug. [illegible]
22. in [illegible] [illegible] [illegible] [illegible] [illegible] sic [illegible]
[illegible] [illegible] [illegible] Adam sed ex Maria, et [illegible] est Virgo
Virgo [illegible] gratiam [illegible] [illegible] integrae [illegible] peccati. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] illud. [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] Virg. Mariam et addit hec verba
Pulchra [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
in [illegible]. Sedulius in [illegible] libro [illegible] [illegible]
[illegible] [illegible], Adam ex Paradiso sic ait:

Et voluit e [illegible] nasci virgo [illegible] [illegible]
ut [illegible] laedat [illegible] matremque laedat honore,
sic [illegible] de [illegible] [illegible] variante [illegible]
Virginis [illegible] [illegible] nova Virgo [illegible].

Sed nec rationes desunt ad hanc [illegible] sententiam confirmandam. [illegible] eandem Deum voluisse B. Virginem ab omni labe [illegible] originalis contagione praeservare probabilissimum est [illegible] [illegible]. Sed probabilissimum est ejusdem contagione eam fuisse praeservatam. Potuisse Deum hoc facere negari non potest, nam nec ex parte Dei, nec ex parte creaturae ulla repugnantia [illegible] [illegible] quidem ex parte Dei, quae est [illegible], et non est [illegible] [illegible] [illegible] [illegible]: non [illegible] ex parte creaturae, nam [illegible] [illegible] eodem tempore [illegible] quo [illegible] creatur a Deo [illegible] [illegible]. Quod [illegible] [illegible] in creatione Angelorum [illegible] [illegible], et multo certius in creatione animae Christi. [illegible] [illegible] ostendit [illegible] [illegible] ex illis [illegible] [illegible] [illegible] in 3. p. q. [illegible] 27 [illegible] probat habere Dei omnis [illegible] actualis [illegible] [illegible] debuisse.

Decuit vero [illegible] tam honor quam ignominia Matris redundat in Filium. [illegible] [illegible] Christi singularem affinitatem et conjunctionem cum ipso [illegible]: quae [illegible] conventio Christi ad Belial [illegible], [illegible] singulari modo Dei Filius, qui est ipsa Dei Sapientia [illegible] in Matre. At in [illegible] [illegible] non [illegible] [illegible] habitavit in corpore subdito peccatis, ut [illegible] [illegible] rationes, ut probant decuisse Dei Matrem ab omni actuali peccato immunem esse, ita si [illegible] potuit ab Originali, [illegible] [illegible]

magis ab Originali, quam ab actuali veniali, cum Originale magis deturpet et deformet, ac cum Belial conjungat, adeo-que corpus, etc. omni peccato sordidat, quam veniale.

Probatur, etc. haec aliae vero cum Deus statuerit, omni-sinam hanc Virginem evehere ad summam dignitatem ut omnibus puris creaturis etiam angelicis, praestet, de quo ne nullam controversiam esse etc., consequens fuit erat, ut nullum esset privilegium alicui purae creaturae collatum, quod non etiam huic Virgini, tenuis [illegible] fortasse [illegible] ratione conveniret, aut saltem repugnaret. Atqui sanctificari in ipsa creatione datum est primis parentibus, sanctificari etiam in ipsa creatione et nullo unquam postea peccato datum est Angelis Sanctis, et non repugnat hoc conditioni, statui, sexui B. Virginis, non repugnat. Igitur eam credere ejusdem privilegio Dei gratiam [illegible] maxima ....

Restat breviter explicandum quomodo accipiendum sit dictum damus Beatam Virginem Originali peccato neganda fuisse. Filius mediis peccatum per parentes cum filiis eis communicet; sit ex. dicunt, de filiis in ipso Adamo peccavisse ut illo praeceptum Dei in Paradiso transgressus est, et moriam qui non erant tunc in actu, sed in potentia ideo quoque tunc peccatum non sed potentia contraxerunt; sive, quod est idem, non in se, sed in parente peccaverunt, quemadmodum non in se, sed in parente subsistebant. De-nique dicunt in peccato concipi omnes de filiis cum primum se in utero matris existere incipit quamvis informis, et dicens ipse sancto David. dicunt non in concipi in peccato, cum quod cognitis

generat nec ex parte incipiunt purgare, et reperire eam [illegible], et [illegible] voluntatem originali justitiae denudatam, a Deo aversam et [illegible]formem.

Quod attinet ad primum modum [illegible] [illegible], qui existiment B. Virg. [illegible] peccasse in Adamo, dicunt ex legem [illegible] [illegible] gustando ligno scienti[illegible] [illegible] mali [illegible] [illegible] [illegible] pro se, et omnibus posteris [illegible] [illegible] Virginem Mariae, [illegible] illam ut erat in lumbis Ado[illegible] [illegible] cum illo [illegible] [illegible] [illegible] [illegible] peccasse, [illegible] prohibito [illegible] [illegible] [illegible]. Sed haec sententia satis tuta [illegible] [illegible]; nam [illegible] Catholicos [illegible], Beatam Virg. per Christi Sang. fuisse [illegible], et [illegible] [illegible] ait: [illegible] pro omnibus mortuus [illegible] [illegible] [illegible] ullam exceptionem esse [illegible]. At si B. Virgo neque [illegible] [illegible] [illegible], neque in se, neque in [illegible] suo peccavit, quomodo [illegible] [illegible] [illegible] est?

Quod attinet ad [illegible] modum si B. Virgo [illegible] fuit [illegible] [illegible] [illegible] a peccato [illegible] parentis, quatenus in lumbis ejus erat [illegible] [illegible] ejus conceptio fuit conceptio aliorum similis [illegible] [illegible] originem habuit ex [illegible] [illegible], ejus [illegible] [illegible] generationis [illegible] [illegible], ut peccatum contraheret cum [illegible] ad eam [illegible] [illegible] [illegible].

Quod attinet ad tertium modum sine peccati Originalis [illegible] [illegible] existimavimus [illegible] B. Virginis, in ipso [illegible] [illegible] [illegible] [illegible] [illegible], et inferioris in corpore ita ut nunquam [illegible] [illegible] [illegible] [illegible] peccatum habuerit. [illegible] hoc [illegible] [illegible], in quo [illegible] [illegible] [illegible] a [illegible], qui [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] a peccato Originali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] salvationem sint, [illegible] [illegible] salvationem

seu post actionem, ipso scilicet in ipso instanti actionis.

DISP XII

De effectibus peccati originalis.

Naturam humanam per peccatum fuisse debilitatam, et corruptam c[onstat.] Docet David psal 40: Sana, inquit, animam meam quia peccavi tibi. Qu[omodo] sanatur, ait Aug. si nihil est vulneratum, nihil sauciatum, nihil debilitatum atque vitiatum? porro si est quod sanetur, unde vitiatum est? pr[o]pter confitentem, quid desideras disputantem? sana, inquit, animam meam. quaeris ille quare, unde vitiatum sit, quod sanari rogat? et audi sequentia, quoniam peccavi tibi. Imo totum hominem idem com[...] et idem animam per Adami praevaricationem in deterius commu[tatam] fuisse scriptum est in concilio Arausicano can. 1, et in Tridentino sess. 5. Et sane in parte cognitiva hominem si consideramus vulneratam mentem, et voluntatem cognoscemus. Primum vulnus ment[is] est ignorantia rerum necessariarum in infantibus tantas, quantas non bestiae quidem cernimus, ut observat S. Aug. lib 1 de peccatorum meritis, et remissione cap. 35. Secundum salutis, cum qua nati nascimur. Tantum est difficultas discendi, nam sine labore ignoramus, cum labore discimus. Quaedam est ignorantia ultimi finis, in cujus adeptione tota hominis beatitudo consistit. Quartum est ignorantia mediorum ad finem, idest omnium rerum [illegible] quas ad [illegible] vitam pervenire potest. [illegible] tam ponderis, qui a [illegible] dubitat, haesitat, [illegible] in [illegible] rerum agendarum, ac nescit circa locum, tempus [illegible] aliasque rerum circumstantias: Cogitationes enim mortalium timid[ae]

et incerta providentiae nostrae, inquit Sapiens cap. 9. Quartum est difficultas
intelligendi [illegible] rerum. Septimum est ignorantia, [illegible] mentis nam
[illegible] mentes, aliquibus videtur se perfecte nosse: [illegible]
[illegible], quam seipsam cognoscit; nec solum [illegible] suam sed etiam
[illegible] suas ignorat. Hinc ille Propheta ingemiscens clamat psal. 18
Delicta quis intelligit: ab occultis meis munda me Domine. Octavum est
[illegible] [illegible] ab quo [illegible] [illegible] est nos [illegible] ad [illegible]
[illegible] impediti nec [illegible] [illegible]. intelligat, [illegible]
[illegible] [illegible] cap. 9 Nonum est [illegible] quaedam [illegible]
[illegible] qui [illegible] diligentius aliena [illegible], ac [illegible]
[illegible] observant, quam sua. Unde data est occasio fabulae de
[illegible] quarum anterior aliena vitia [illegible] propria
[illegible] Magna est haec miseria, non propria vitia cognoscere
[illegible] est [illegible]. [illegible] est [illegible], aliena [illegible] vise [illegible]
[illegible], quae [illegible] [illegible], ac perniciosum fuit. Decimum est [illegible] multas
[illegible], [illegible] voluimus [illegible], vel [illegible]. Unde [illegible] [illegible]
[illegible] vanitati *creatura subjecta est, non volens*.

Sequitur altera pars animi, quae dicitur voluntas, cujus vulnus
[illegible] [illegible]. [illegible] est amor sui: [illegible] quaerunt quae sua sunt
[illegible] ordinem Charitas Dei in [illegible] [illegible].
[illegible] difficultas quam experimur in vitiis [illegible], et virtu-
tibus [illegible]. [illegible] incredibilis quaedam [illegible] in iis, qui
[illegible] vivunt tum in hac vita, tum etiam post mortem [illegible]
[illegible] est immoderata sollicitudo in temporalibus [illegible] [illegible];
[illegible] est [illegible] quaedam perversitas voluntatis [illegible], quae [illegible]
[illegible] [illegible] [illegible] est [illegible] [illegible] se [illegible] multa [illegible]
[illegible] vel [illegible] [illegible]. [illegible] est inconstantia, instabilitas, [illegible]

ejusdem et contrario voluntatis habet, nisi res eisque tam superiores
ut Angeli, quam inferiores serviunt idem volunt, et volunt bonum
consequuntur, malum fugiunt. Et ideo non tamen nobis voluntatis
vocant. Modo neque stare volunt nec stare volunt. Sentimus enim hominis
propriis statum magnum ex sanctum et corruptionis voluntatis habentis,
nunc esse suo contentus vivat, sed sedet diversa sequentes.
Clarum est quod nullus viri nec gratiam renovet, peccator omnia mortalia
vitare se. renatus vero, ut alii divinus, se renovati quidam
possunt nisi privilegio singulari.

In parte inferiori, in quo sunt sensus tum interni, tum
externi et duplex appetendi facultas, multae sunt omnia et gravia. [illegible]
Dicam enim quod multi nascantur caeci, aut surdi, aut muti, aut claudi aut
alio modo in hac parte lesi; nam sine dubio nihil unquam tale
accideret, si homo non peccasset. Sentimus enim illusiones sensuum
quae per sensus interiores efficitur, quae illusio se postea quidem [illegible]
temporis labente relinquit, quae ad aliquandiu quietam a natura
cessare facere vidimus. Sentimus enim quod cum interior sensus ideo
nobis ac non sit adhibitus, ut valeat ad contemplationem intelligentiae
animi. Sentimus tempore sumitur in modum intelligentiam impediat animi
fundit cum importunissimo tempore varias figuras impugnat animum
et ac contemplatione rerum caelestium ad suas nugas [illegible]
avertit. Sentimus enim infirmitas in appetitu qui dicitur irascibilis;
nam cum facultas haec data sit ut superanti [illegible]
[illegible] armatus [illegible], et sit quasi nervus quidam animi [illegible]
[illegible] Basilius in oratione de ira) fortitudinem con-
stantiam ac robur ad res bonas, et arduas gerendas [illegible]
[illegible] accidit, ut impetum [illegible] invadens [illegible]

[illegible] in feram convertat, cumque ergo impetu [illegible] insilire [illegible]
[illegible] officia [illegible] et sermones, mordere ut serpentes. [illegible] no-
[illegible] ipso [illegible] asseverare. Quidem concupiscentia, quae post amissam Originalem justitiam soluta contra spi-
ritum pugnat, [illegible] nostrum illud bellum, [illegible]
[illegible] propter quod Apostolus clamat ad Rom. 7. infelix ego homo quis me liberabit de corpore mortis hujus? De quo malo in-
[illegible] libros [illegible]

Jam vero corporis miseriae in hac [illegible] innumerabiles sunt, quae [illegible] nullae fuissent, nisi peccatum [illegible] aditum patefecisset. Primum tot sunt morborum genera, ut nec [illegible] Medicorum omnia comprehensa sint, deinde in eorum [illegible] plane omnibus cum ipsa adjumenta, et medicamenta [illegible] incisiones, pharmacae sectiones, ustiones, ut multi [illegible] malum existiment morbum, quam medicinam. [illegible] ac postremo quantam valetudinem [illegible] adducat multa in sacris, et in profanis auctoribus exempla declarant. [illegible] ad [illegible] tantus est labor necessarius, ut sen-tentiam [illegible] testatur: In sudore vultus tui vesceris pane tuo Gen. 3. Et rursum alio loco propter eandem [illegible] ita [illegible] nasci ad laborem quasi avis [illegible] ut avis nascitur ad volatum Job 5. Accedit denique brevitas vitae, timor continuus imminentis mortis. [illegible] vita [illegible] vitae [illegible]

Restant miseriae, quae extrinsecus accedunt. Primum, et summam [illegible] post peccatum [illegible] Deum iratum et inimicum [illegible] (ut Apostolus ait ad Ephesios 2do) [illegible] Deus contra nos [illegible] qui pro nobis [illegible] Secundam

et traditi sumus in potestatem principis tenebrarum, qui quidem non nunc cum jam eorum corpora invadit, eosque miserabiliter vexare creverat. Tertio ad calamitates, quae e caelo terrae dari [illegible] dare solet; nam vix dici ac quanta eas detrimenta sint quae tingunt humano generi ab aestibus et frigoribus, tempestatibus, inundationibus, commotatione, tonitru, grandine, fulmine, [illegible] fictionibus terrarum, oppressionibus montium, eruptionibus ignium. Denique ea est quae nulla ratione providentur et quamvis casus, in tantorum quae sicut in statu innocentiae locum nullum habuisset ita post peccatum undique occurrit.

Quartum praecipua vulnera, quae peccatum originale relinquit, sunt ignorantia, malitia, infirmitas, concupiscentia, seu [illegible] tas actualis augentur, creaturis similiter peccando contrahi[illegible] vitiosi ~~[illegible]~~ habitus, quibus non solum destituuntur omni ordine, quem habebant ad virtutem ac donum justitiae originalis, sed cum videantur [illegible] ab illo ordine. Ratio [illegible] ut ait S. Tho. 1.2. q. 85 art. 3 facultate praecipue in agendo [illegible] lunatas inducas ad bonum; major difficultas circa agendum [illegible] sit; et concupiscentia magis accenderit.

Hic habetis methodum istius disputationis pertractandae istae. Primo quaeremus an sint vere mala illa omnia, quae inter miserias numeravimus. Secundo an sint in homine ex natura peccati, an ex conditione naturae. Tertio de poenalitate peccati [illegible] Quarto de malo poenae, ubi quaerendum erit utrum peccatum [illegible] remissum inducat malum poenae aeternae, et utrum peccatum mortale remittatur, et veniale [illegible] remissum inducat malum poenae temporalis in Purgatorio luendae. Quinto utrum poenae spirituales [illegible], [illegible] [illegible]?

Caput Primum.

An istae omnes, quas inter miserias numeravimus, sint vere mala.

Pelagiani quidem peccatum originale negabant, aliquas ex iis quas calamitates et vitia numeravimus, praecipue vero concupiscentiam carnis inter res bonas numerabant. Concupiscentiam carnalem, qui modum [illegible] Julianus bonum esse asserit, quae modum non teneret malo utitur. Atque [illegible] respondit [illegible] contra Julianum: Ego vero sic ad tua ista respondeo. Concupiscentia carnalis, qui modum teneret malo bene utitur, qui modum non teneret malo male utitur.

Conclusio. Concupiscentia quae in nobis est vere est mala et non tantum [illegible] nominanda.

Probatur [illegible] ad Rom. 7 ait: [illegible] malum [illegible] in me [illegible] invenio [illegible] tantum [illegible] et [illegible] concupiscentiam carnis [illegible] vocat [illegible] legem mentis. At si concupiscentia [illegible] ab Apostolo malum nominaretur? Secundo [illegible] Concupiscentia [illegible] corpus [illegible] in servitutem redigit [illegible] per [illegible] ut [illegible]. At [illegible] tantum Apostolus [illegible] et operari [illegible] in [illegible] nullum malum est, et ea [illegible]. Tertio idem Apostolus [illegible] dicit carnem concupiscere adversus spiritum, spiritus autem adversus carnem. At concupiscentia spiritus [illegible] testatur opera ejus, quae [illegible]. [illegible] nam est. Igitur malum [illegible] concupiscentia carnis, quae [illegible] spiritui adversatur.

Prob. 2do auctoritate quia S. Aug. contra eundem Hæreticum [illegible] lib. 4 cap. 13, quorum vis in hoc consistit, ut affirmat in [illegible] Eloquiis, quod Dei dona fovent ac requirunt; ideo ea multiplicanda non ut priora ac possessiones destruant sed ut nova [illegible] dona augeant, ita spes fidem auget et virtutes. Charitas [illegible] Posteriora ex donis Dei, in meritum bonorum operum [illegible] subjectum redditur [illegible], in quo contraria sit [illegible] [illegible] [illegible] valet Aug. lib. 2 de nuptiis et concupiscentia [illegible] ut concupiscentia [illegible] Dei donum [illegible] vitium [illegible] ac defectus.

Alterum argumentum, q. Doctor [illegible] Pulchrum opus Dei ē [illegible] sicut concupiscentia ē [illegible] ergo illa [illegible] opus Dei, at e contra [illegible] perfectio naturalis. [illegible] Vidit enim Deus cuncta, quæ fecerat, et erant valde bona [illegible] non [illegible] pudoris, sed plena ac [illegible]. Porro concupiscentia [illegible] ea [illegible] ac pudoris [illegible] quam [illegible] abunde [illegible] evidentius fieri potuit [illegible] Aug. lib. 1 de nuptiis et concupiscentia cap. 5. De hac concupiscentia [illegible] erubuerunt [illegible] tunc ergo [illegible] erubuerunt tunc autem erubuerunt [illegible] post inobedientiam suam inobedientiam [illegible] senserunt.

Accedant tandem testimonia Ethnicorum, [illegible] Aug. lib. [illegible] de Civit. Dei cap. 19. et lib. 4 in Julianum cap. 12 Tullius [illegible] in tertio libro de republica [illegible] [illegible] [illegible] animi [illegible] [illegible] Alexandrinus in [illegible] Platonem [illegible] in [illegible] de republica [illegible] corporis [illegible] [illegible] Dion [illegible] a quo [illegible] [illegible] Archyta Tarentino, et [illegible] Marcus Tullius in dialogo de senectute, et [illegible]

illam conjunctionem paream, quam voluptatem corporis [illegible] a natura datam.

Julianus duas argumenta congerit ut probaret concupiscentiam [illegible] conjectionem naturalem hujus esse bonum, idemque ejusdem excessum [illegible] culpabilem. lib. 6. 4 operis imperfecti cap. 5[illegible] ex ultimo argumento, quod concupiscentia sit perfectio naturalis corporis, at omnium ejusdem ad generis propagationem [illegible] unde eadem quoque dicenda videtur hujus perfectio, qua parte cum brutis adhuc [illegible] gradum sensitivum convenit.

Secundo l. 6. 1 ejusdem operis cap. 70 arguit, quod concupiscentia fuit ante peccatum, ideo enim Adam peccavit, quia [illegible] vetitum fructum concupivit. Tertio si concupiscentia est poena peccati igitur laudanda est, si non est detestanda, siquidem bonum aliquid [illegible] peccatorem punire. Quarto denique excessum [illegible] ejusdem excessum esse culpabilem: nam ut illi [illegible] sunt, malus [illegible] illorum usus: ita bona est concupiscentia sicut malus sit ejusdem usus

Respondet Aug. ad primum concupiscentiam in [illegible] esse perfectionem [illegible] ejusdem [illegible], nec repugnat spiritui in brutis, in homine [illegible] defectum, vitium, ac corruptionem [illegible], unde ait lib. de peccato originali cap 40 tantis namque excellentiae est in comparatione pecoris homo ut vitium hujus sit [illegible] pecoris

Ad 2dum negat eadem [illegible] in [illegible] concupiscentiae [illegible] voluntatis [illegible] pomum vetitum. [illegible] peccavit [illegible] mala voluntas quae [illegible] [illegible] et [illegible] mala concupiscentia [illegible] [illegible] per hoc quamvis utraque jam mala erat [illegible] voluntas cupiditatem, [illegible] voluntatem cupiditas duxit, nec praecessit voluntatem [illegible] voluntas.

Ad tertium negat [illegible] [illegible] concupiscentiam honestam [illegible] At mala est respectu hujus [illegible] ita mors mala est [illegible]

in genere peccat. Addit exemplum de equitate ordis, quod ... judere in genere praeteritorum ... [illegible], quia in illo è maximum malum.

Ad quaestum respondet idem Aug. lib. 3 contra Julianum cap. ... ita enim inquit, & intelligis quid loqueris? ut nec velis creatorem ... parij, et vivi ... concupiscentia adversus spiritum, sed ipsam ... inhaerentem ... utentibus concupisci et ... proximum corporis intrare.

Solvunt recentiores contra eandem Doctrinam. Motus concupiscentiae praevenientes rationem ... ... deliberationem. Ergo concupiscentia non è omnino subjecta ... cum habeant motus ante omnem actum illius. Secundo. Deus ... ... Dei ... sui. Deus non poterat talem ... creare hominem qualis nunc nascitur. Ergo poterit Deus ... in statu ... concupiscentiae subjectum, qualis nunc ... Ergo concupiscentia non è malum.

Ad ... ... in genere tantum ... motus concupiscentiae praevenientes deliberationem ... ... non peccatum, ... quidem ... in illi quidem vim inferendo ac rationem graviori ... ... praeoccupando illamque ... ut ... facto contingit ... ... deliciando, quod è in Paradiso accidit ... ... nec praevenit voluntatem, nec ... voluntatem ... ... cap. 30.

Ad 2dum ut respondeamus sciendum è, quod Bayus propositione 74 haec tradidit dicetur. Concupiscentia in renatis ... ... in ... mortale, in quibus jam dominatur ... ... falsissimum è, neque ... ... concupiscentia è peccatum ... ut ... Tridentinae ... constat ... propositionem illam Baji damnata è, quod ... ... Trid. ...

mento concitarat, ille ex morbidis subtrahit concupiscentiam ex-
pedita ut, patet apud Bellarm. lib. 5 de amissione gratiae, c. 5;
quo errore propositio 55 Baii quae concupiscentiam afferat, fundatur
cuius a damnato secum longo intervallo distamus; non ex doctrina
[illegible] non primos motus [illegible] cum concupiscentia rebelli, quia illa
est formaliter peccatum, sed quia licet ipsa peccatum non sit, est tamen ad
peccatum inclinans, et quidem vehementius quam quilibet aliquis ha-
bitus vitiosus ab homine acquisitus.

Capitulum Secundum.

An miseriae sint in homine ex merito peccati an ex conditione naturae.

Conclusio. Omnes huius vitae calamitates ex merito
sunt peccati, non ex conditione naturae.

Probatur prima calamitas est ignorantia in mente; hanc ortam esse
ex peccato testatur David in psal. 48: Homo cum *in honore esset
non intellexit comparatus est jumentis insipientibus et similis factus est illis.*
Adamum quoque ante peccatum non [illegible] rerum, quas nunc igno-
ramus, aperte colligitur ex cap. 2 Genesis, ubi nomina imposuit
animantibus, ut nota unicuiusque natura videlicet.

Secunda calamitas est malitia in voluntate, hanc non fuisse in
primis parentibus ante peccatum, et ex peccato natam esse testatur Eccle-
siastes cap. 7, ubi dicit: *Solum inveni quod fecerit Deus hominem rectum,
et ipse se infinitis miscuerit quaestionibus.*

Tertia est concupiscentia in parte inferiore; hanc peccatum esse
vocari docet Apostolus Rom. 3 cum eam saepissime vocat pecca-
tum, quia videlicet ex peccato nata sit.

Quarta calamitas est labor, et dolor in corpore, hanc ex pec-
cato natam esse ipse testatur cum ait Gen. 3: *In sudore vultus tui*

ventris matris suo. Unde nos illa Eccli. cap. 40: jugum grave super filios Adam a die exitus de ventre matris eorum usque in diem sepulturae in matrem omnium.

Prima est ira Dei, hanc autem esse primam peccati [illegible] nemo dubitat, nisi [illegible] irae Dei [illegible] [illegible]. nam vultus D[illegible], ut legitur psal. 33, i.e. nisi super facientes mala, ut perdat de terra memoriam eorum

Secunda est captivitas sub Diabolo; hanc primam esse peccati [illegible] S. Petrus Apostolus in ep. 2 cap. 2. cum ait: A quo quis superatus est, hujus et servus est.

Tertia est crudelitas hominis in alios homines: hanc ex peccato nasci Jacobus Apostolus docet, cum in ep. sua cap. 4 dicit: Unde bella et lites in vobis, nonne ex concupiscentiis vestris, quae militant in membris vestris? concupiscentiam autem primam esse peccati poenam ante [illegible] illos peccatum concupiscentiam produxit, concupiscentia vero lites et odia.

Quarta calamitas sunt illa omnia mala quae a [illegible] mori, vel non praevisa, vel omnino inopinata homines patiuntur. ea omnia ad peccati supplicium pertinere docet [illegible] ubi dicit [illegible] [illegible] ultionem [illegible] Dei, et [illegible] ad ordinem naturae contra [illegible] [illegible] hoc autem calamitates Ecclesiasticus reposuit, cum jugum [illegible] constituit [illegible] super filios Adae.

Ultima est mors; hanc poenam esse peccati colligitur ex [illegible] [illegible] [illegible] [illegible] [illegible] mortis [illegible] in praevaricationis poenam si Adam non [illegible] moriturus erat?

Quapropter cum Pompeium, teste Plutarcho lib. [illegible] somnus [illegible] et reminiscere [illegible] hanc [illegible] de morte [illegible]

[illegible] morte corporis intelligendum esse, quando intelligimus illam sine mor-
[illegible] spiritus mortis meae.

Refellit [illegible] hanc explicationem ex verbis illis Genes. 3 [illegible]
[illegible] pulverem reverteris. Deus ex his verbis Adamum damnat ad eam
[illegible], quam ille fuerat ante commissum. Providentia [illegible]
[illegible] explicat. Eadem ex [illegible] corpus, [illegible] ex pulvere factum esse
[illegible] per mortem in pulverem redditurum. Quare S. Hieron. [illegible]
[illegible] hebraicis laudat Symmachum, qui hoc loco vertit, quacumque
[illegible] comederis mortalis eris, quod videlicet Adam per transgressionem
[illegible] erat continuo moriturus, sed certo morti obnoxius futurus.

Sed praeter hunc locum habemus alios multos pagina [illegible]
perspicuos, ut nullo modo in aliam sententiam detorqueri valeant, quid
[illegible] illis verbis [illegible] 1: Deus mortem non fecit. Et [illegible]
[illegible] [illegible] mundus [illegible] introivit mors in orbem
[illegible] Rom. 5: [illegible] peccatum in hunc mundum intravit
[illegible] mors [illegible] Stipendium peccati mors. Et Rom. 5: [illegible]
[illegible] mors corporis quidem [illegible] propter peccatum [illegible]
[illegible] legimus in Concilio Milevitano can. 1: Placuit
[illegible] Adam [illegible] mortalem factum, ita ut sive pecca-
[illegible] moreretur [illegible] in corpore [illegible]
[illegible] necessitate [illegible]
[illegible] praevaricationem [illegible]
[illegible] naturam corporis [illegible]
[illegible] peccatum, [illegible] mors [illegible] in omnes
[illegible] iustitiam Deo [illegible]
[illegible] peccatum [illegible]
[illegible] a quo omnes peccaverunt [illegible]
[illegible]

Possumus tandem conclusionem hanc variis ops, et auctoritate [illegible] ; nam tanti calamitates hūi generis [illegible] [illegible] [illegible] nobis [illegible] [illegible] si [illegible] [illegible] sive Originali [illegible] [illegible] videre voluisset; ex quo sequitur, ut [illegible] revelatur [illegible] [illegible] [illegible] corruptionem [illegible], quam [illegible] peccat, in hac revelatione [illegible] [illegible], at [illegible] in [illegible] [illegible] [illegible] Divinitas [illegible] [illegible] [illegible] fidem ipsam corroborat. Omnino ex veritatibus [illegible] [illegible] non optimam, et nostri generis [illegible] conditionem [illegible] tam miseram, quam [illegible] [illegible] peccati nostri magnitudo [illegible] [illegible] [illegible].

[illegible] plurimi veteres Ethnicorum [illegible] vitae miseriam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatum [illegible] in alias vitas [illegible] [illegible] [illegible] [illegible] peccatum [illegible] et [illegible] Originale peccatum ex miseriis [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] peccatum Originale est in omnibus aequale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] aequales [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Baptismum, [illegible] Originale [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Peccatum actuale [illegible] [illegible] [illegible] [illegible] [illegible] aliquam [illegible] [illegible] [illegible] [illegible].

R.° ad [illegible] [illegible] [illegible] [illegible] [illegible] aequalitas [illegible] [illegible] [illegible] [illegible] principalis et aequalis, sicut peccatum est aequale, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] inaequales [illegible] Originale [illegible] [illegible] [illegible], quae propter peccatum Originale fuit [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quo [illegible] et integritas [illegible] [illegible] [illegible], [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] moriendi necessitas est aequalis, [illegible] [illegible] aequaliter sunt subjecti [illegible]

mortis

[illegible] idem est regula e contra, quamvis ex gladiis, quo vulnus alicui illa- tur, [illegible] frangatur, et comminuatur, non idcirco vulnus est sanatum. sic [illegible] est in proposito, quod tam gladius, quam peccatum originale est causa [illegible] effectum in fieri, et non in esse, seu conservari. Armonia autem [illegible] succedit de eo quod est causa tantum in fieri, [illegible] in [illegible]

Addi potest. ratio, cur Deus peccato Originali jam [illegible] defe- ctus corporales non quidem statim sed ordine, ac tempore a Divina [illegible] constituto, ut his per afflictiones humiliemur et [illegible] [illegible], [illegible] conformemur, [illegible] introducamur in gloriam, [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible]

[illegible] tertium dicendum est peccata nostra actualia non sic trans- mutare naturam corporis, ut ex immortali reddant illud mortale et [illegible] defectibus corporalibus obnoxium, sicut peccatum Originale [illegible] eo graviora, quod non subtrahunt justitiam Originalem, qua [illegible] talis defectibus erat data sed solum gratiam, quae de actibus [illegible] [illegible] ordinatur. ita [illegible] [illegible]

Caput tertium.

De macula peccati

Remanet in animo illius qui peccavit primo ordo quidam a- [illegible] [illegible] sive [illegible] [illegible], quae in eo sita est [illegible] [illegible] [illegible]. Secundo reatus culpae, quae est dignitas [illegible] [illegible] [illegible] quoque et meritum poenae. Tertio reatus poenae [illegible] [illegible] obligatio ad luendam poenam. Quarto [illegible], sive [illegible] [illegible] per peccatum est homo [illegible] [illegible], vel habitus acquisitus [illegible] aversio, sive obliquitas voluntatis [illegible] per modum [illegible] [illegible] [illegible] faciem a [illegible] avertit manet a [illegible] quamvis [illegible] [illegible] ad eandem solem, faciem suam convertat et [illegible] [illegible] [illegible].

curvitatem retinet donec iterum per actum contrarium dirigatur, ita voluntas, quae per actum peccati a Deo recessit, ita non iterum parat donec iterum per poenitentiam ad Deum accedat. [illegible] vero gratiae, seu justitiae a Deo infusae. Ultimo tandem non est [illegible] desideris, quae cum privatione Divini aspectus, ac luminis oritur et [illegible] erit circa quam praesens caput versabitur.

Supponimus pro certo hanc maculam post peccatum actuale remanere quoniam id satis exprimit in libris [illegible] Josue 22 An parum vobis est, quod peccastis in Beelphegor et usque in praesentem diem macula hujus sceleris in vobis permanet? et tamen peccatum illud in Beelphegor longe ante praecesserat, et actus omnis peccaminosus transierat. Jerem. 2do Quomodo conversa es mihi in pravam vineam alienam? si laveris te nitro, et multiplicaveris tibi herbam borith, maculata es in iniquitate tua coram me. Et quomodo dicis non sum polluta? vide vias tuas in convalle [illegible] quid feceris etc. His verbis non solum denotatur omnem iniquitatem per peccatum maculam et pollutionem, sed permanere tandem in illa, nec posse ab ea mundari quantis aliis coloribus [illegible] nedum, quod non pervenerat ad veram poenitentiam, et [illegible] Isaiae 4 Si abluerit Dominus sordes filiarum Sion, et Isa. [illegible] sumus ut immundus omnes nos. Ezech 14 Qui posuerunt immunditias suas in cordibus suis. Ez 36. Salvabo vos ex universis inquinamentis vestris.

Nec obstat si dicamus, quod tollat non maculam ad peccatum actuale sicut umbram intra corpus interpositum impediens lumen, quae sublato corpore statim redit, et tollitur umbra quo posito [illegible] transacto actu peccati [illegible] statim auferri maculam. [illegible]

[illegible] an esse [illegible] ; nam ut docet [illegible]

[illegible]

[illegible] propinquitatem [illegible] illuminans [illegible]
nec corpus illud ullo modo vim jam [illegible] ad lucem impediendam [illegible]
[illegible] eodem modo ac antea [illegible]
[illegible] vero post commissum peccatum [illegible] manet in eadem dispositione
[illegible] eadem propinquitate ad Deum [illegible]
[illegible] illud conservat vim ad [illegible] lumen impediendum, quoniam
[illegible] non retractatur.

Secundo supponendum, maculam [illegible]
[illegible] peccatum [illegible] Salvatoris [illegible]
pro eadem [illegible] sumitur praedictum peccatum, [illegible] macula [illegible]
[illegible] 2. Maculata es in iniquitate tua. Job. 11: [illegible]
[illegible] pedes suos in maculis [illegible]
[illegible]
[illegible] macula non est in te. Apocal. 14 [illegible]
[illegible] Dei. Hac [illegible]
[illegible]
[illegible] maculatam [illegible]
[illegible]
[illegible]
[illegible] ut sit sancta et immaculata [illegible]
[illegible] 56. [illegible]
[illegible]
[illegible]
[illegible]
[illegible] Deo [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] hanc [illegible]
[illegible]

gessit peccavere, [illegible] Doctor [illegible] maculae. Hic [illegible] quid nomine sit hoc macula tum in ordine ad peccatum [illegible] tum [illegible] peccatorem [illegible].

Conclusio III. Peccati originalis macula [illegible] tione originalis [illegible] debiti per communem originem, seu [illegible] [illegible] [illegible] [illegible] debito, ut [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] originali [illegible] [illegible] in subjectione [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] ad [illegible] Dei [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] gratiam ad virtutes theologicas) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] partem

[illegible] [illegible] [illegible] [illegible] originalis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Deo [illegible] Ergo illa [illegible] [illegible] [illegible] originalis maculae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et inde [illegible] [illegible] [illegible] peccatum nominatur. [illegible] [illegible] [illegible] [illegible] originalis [illegible] [illegible] [illegible] peccatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sua voluntas subjiciatur Deo [illegible] [illegible] peccatum [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] per [illegible] [illegible] [illegible] [illegible] [illegible] in Baptismo [illegible] gratia et [illegible] [illegible] [illegible] subjiciatur Deo. Ergo illa [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]: Non peccatum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] infantibus, nisi [illegible] [illegible] [illegible] [illegible] factum per inobedientiam [illegible] [illegible] debito [illegible] [illegible] [illegible] [illegible] [illegible]

Conclusio III IV. Macula peccati praecise non est idem formaliter realis obligatio ad poenam, sed est defectus, seu privatio nitoris, qui deberet animae non existentis cum ordine ad suam causam, quae est peccatum.

Probatur prima pars, quia sicut peccatum formaliter consideratum est per se malum, turpe, ac rectae rationi repugnans, ita peccati macula, cum ipsa sit [illegible] peccati a quo is, qui peccavit, denominatur formaliter peccator et [illegible] quamdiu peccatum non est ei remissum. atqui realis seu obligatio ad poenam ex peccato contracta non est per se malum morale, nec turpis, nec rectae rationi repugnans, ergo non potest esse idem quod macula. Minor patet, quia obligatio ad poenam ex peccato contracta est [illegible] justitiam, et rectam rationem, justum ac rationale est, ut peccator sui peccati poenam luere debeat. Secundo obligatio ad poenam est posterior, quam macula, ergo non potest esse idem cum ea. Antecedens probatur: non ex aliquo debito esse vel peccator, vel immundus quia est ad poenam [illegible] obligatus, sed contra, ideo est obligatus ad poenam quia peccator, seu peccati maculam [illegible]. Tertio Pius V, et Gregorius XIII condemnaverunt articulum inter alios n.º 54 qui sic habebat: In peccato duo sunt, actus et reatus: transeunte autem actu nihil remanet nisi reatus sive obligatio ad poenam. Ergo [illegible] post actum peccati restat aliud quam [illegible], quam reatus, sive obligatio ad poenam.

Secunda pars ostenditur, cum enim [illegible] nitor, seu pulchritudo [illegible] sit [illegible] ex refulgentia luminis rationis naturalis, per quam [illegible] ad Deum ut auctorem naturae: atque ex refulgentia luminis supernaturalis, scilicet fidei et gratiae, per quam perfectus ordo ad Deum, tanquam finem supernaturalem, peccati macula privationem dicit istius utriusque nitoris, eo quod peccatum sit destructivum ordinis non solum naturalis, sed etiam supernaturalis. Confirmatur: gratia et [illegible] ordo rationis est quidam nitor, seu splendor animae gratiosus con

reddit pulchram, et gratam, sicut nitor seu pulchritudo corporis reddit illud gratum et jucundum ad aspiciendum. Porro quemadmodum privatio nitoris corporalis est macula corporis, ipsum deturpans, et ingratum et injucundum reddens, ita privatio nitoris gratiae, et rectae ordinis rationis est macula animae eam deturpans, et Deo ingratam seu exosam reddens.

Objicies 2° contra jam concl. Macula peccati, inter quae [illegible], est vere peccatum quoniam reciprocatur cum [illegible] [illegible], unde sic argumentantur: Macula peccati Originis est [illegible] proprie dictum, atqui peccatum proprie dictum definitur [illegible] dictum vel factum, vel concupitum contra legem Dei; ergo et macula [illegible] adeoque [illegible] peccatum est. Respondeo [illegible] privatio justitiae originalis est effectus et poena peccati, ut S. Thomas q. [illegible] de malo art. 4 et 1a 2ae q. 87 art. 7. Praeterea [illegible] privatio est [illegible] quae tamen solus Deus [illegible] sicut ipsa [illegible] Dei eodem dono [illegible] [illegible] restaurat: Deus igitur privatio justitiae Originalis est proprie ac [illegible] peccatum Originis [illegible] peccatum proprie et formaliter [illegible]

Addit Bellarminus peccatum proprie dictum [illegible] [illegible] pro actu transeunte, tamen [illegible] pro [illegible] post ipsum manentem [illegible] [illegible] ut supra ostendimus, siquidem eadem est malitia actus [illegible] [illegible] in actu malo per modum transeuntis et in voluntate per modum [illegible] manentis. Definitio autem S. Augustini convenit peccato, ut peccatum significat actum transeuntem, non ut significat maculam permanentem; [illegible] [illegible] quo magis a nobis peccatum definiri solet.

Alii autem respondent, [illegible] licet maculae, quae post actum [illegible] remanet non sit dictum, factum vel [illegible] [illegible] [illegible] [illegible] est in voluntate, cum [illegible] [illegible] privatio nitoris gratiae [illegible]

Ad eandem rationem [illegible] Originalis duas partes [illegible] [illegible] ex [illegible] Dei, et carentia Spiritus Sancti [illegible] [illegible] [illegible] est [illegible] in peccato Originis [illegible] [illegible] eadem [illegible]

nostra ut docet S. Tho: q. [illegible] in 1a 2ae q. [illegible], ac proinde carentia prioris partis non ē effectus peccati Originalis, sed ipsum peccatum. Carentia vero [illegible] effectus, scilicet privatio justitiae carentia prioris partis non ē involuntaria sed voluntaria. voluntaria siquidem prius tota a Deo recessit, atque a Deo se avertit. at carentia posterioris partis privatio justitiae involuntaria [illegible] molesta [illegible] quod caro spiritui obtemperare nolit? quis [illegible] sensuum non invitus patitur? quare privatio justitiae carentia [illegible] partis propriae [illegible] item carentia prioris [illegible] inter culpam et poenam, quod culpa sit voluntaria, sit autem poena involuntaria.

Caeterum [illegible] justitiae carentia prioris partis [illegible] propriae a Deo [illegible] sed ob [illegible] modo, et [illegible] ut [illegible] avertit [illegible] consentire, quod [illegible] humanae [illegible] ipse prohibeat ne [illegible] se [illegible]. [illegible] quod [illegible] in [illegible] impedimentum [illegible]. [illegible] S. Tho. inquit [illegible] [illegible] originalis justitiae [illegible] Dei, sed [illegible] in quo [illegible] [illegible] Deo, et [illegible] justitiae originalis carentia partis posterioris [illegible] ob [illegible] propriae [illegible] cum [illegible] cum peccato, tum [illegible] justo poena a Deo. [illegible] in poenam rebellionis, quae [illegible] ut qui [illegible]

Obiicies [illegible] in plurimis [illegible] post [illegible] peccatum nihil [illegible] defectus, seu [illegible], sed [illegible]

et recuperata est: Hoc est, ipsum non habere peccatum, verum in æternum non reperiri, v.g. fecerit adulterium et si nunquam deinceps fuerit reus, verum tamen realiter ejus indignatio manebit. Stabit ergo peccatum quamvis h.e. quod admisit, cum non sit quod cum tempore quo transactum est praeteriit. [illegible] manent ergo (concludit f. Doctor) nisi remittantur, sed quomodo manent [illegible] nam si praeterita sunt, nisi quod [illegible] actu, manent reali[illegible] l. 6 retractationum cap. 15. Non vero ipsum peccatum [illegible] (divinæ Ingratitudinis tractus. illis realiter ejus inquinatio, et ob id [illegible] obnoxius [illegible] l. 6 c. [illegible] jubetur [illegible] manebit et nullo modo concludit.

Rx. Pelagius non fuit [illegible] in his hoc analizare quid sit quod hominem formaliter peccatorem efficit, neque enim quod sint, at ergo [illegible] transeunte actu peccati remanent in peccatore. Sed illud [illegible] debent transeunte aliquid remanere, ratione cujus remissio sit necessaria. Accepit autem S.D. hoc remissionem quam realem tum quoad effectus, [illegible] nihilominus. Tum quia donec realiter non sit remissum nunquam dicitur plene ab imperfecto peccatum remissum. Et contra tunc peccatum [illegible] perfecte censetur remissum cum non solum culpa, sed etiam omnis pœna pro [illegible] remittitur.

Ex [illegible] ratione autem [illegible] transeunte actu manere [illegible] reatum, sed etiam quamdam habitualem, sive iniquitatem, et [illegible] lem, hoc est macula cum suo fundo, perspicuumque est [illegible] [illegible] sic loquitur [illegible] in iniquitate conceptum, nisi quod naturalis iniquitas [illegible] Sed autem [illegible] mortis cum ipsa iniquitate conceptus est. Item [illegible] hominem peccati, ad Romanos cap. 3, ubi Deus [illegible] baptizando [illegible] convertit a Deum [illegible] a quo non est aversus? [illegible] (Pelagiani) qui existimabant [illegible] non esse injusti, neque [illegible]

ipse igitur in parvuli iniquitatem, et aversionem agnovit, ob quam rei sunt ... filij. Idem quoque S. Augustinus paulo ante allegat illud Jobi: nemo mundus a sorde, nec infans, cujus est unius diei vita super terram, ex quo intelligimus ... illum reatum, sed etiam maculam peccati ab Augustino agnosci.

Caput Quartum.

De reatu poenae.

Reatum in praesentiarum consideramus, prout significat illum statum, quo ... reus ... poenam ex eo reputatur ... [illegible] ... Reatus est debitum poenae propter peccatum admissum, unde ... iste reatus a culpa, cujus proximum fundamentum est actus malus, ... ut observavit ... proximo ... [illegible] ... fundamento ... et ... unde qui ... eum ... non sit ejus pater, et nec ... ab alio non sit ejus filius, ... generatione, quae est fundamentum ... conservatur in generante, ... in genito filiatio. Quidam vero ... cujus fundamentum est ... sicut ... ut qui [illegible] ... Deus ... illum punire, ac tunc ... separari ... reatus a culpa, cum adhuc manet actus vel desiderium [illegible].

Peccatum inducere reatum poenae constans est Catholicorum ... clare nos docent Sacrae litterae. Psal. 32 legimus, quod ... pro reatu ... Psal. 31 ... [illegible] ... Multa flagella peccatoris ... et augustiae in ... operantis malum ... Multa peccata maculam ... Psal. 32: Quam ... Ego sum ... Deus ... visitabo ... peccatum ... in Deo peccato ... iniquitates ... Deus ... ad ... iniquitates ... secundo ... 12

cum David dixisset: peccavi Dño, ait Propheta: Dnus quoque transtulit iniquitatem, sed quia blasphemare fecisti inimicos nomen Dñi, filius qui natus est tibi morte morietur. Itidem [illegible] sess. 6 cap. 13 docet recte Tridentinum poenam aeternam remitti cum culpa, non semper non temporalem, quae luit in statu Beati. Et can. 30 ejusdem anathematizat eos, qui dixerint post acceptam justificationis gratiam [illegible] poenae aeternae debitum [illegible] remaneat reatus. Dicebam [illegible] [illegible] frequenter moveat, non ex toto simpliciter peccatum. Quidam

Circa poenam pro peccato luendam varie auctores videntur, quippe, qui putarunt omnes animas tam damnatorum quam [illegible] penitus evacuato solvendas, et proinde omnes poenas post hanc vitam purgatorias, temporales, nullasque aeternas [illegible] fuit [illegible] et refellit [illegible] epistolae ad [illegible] [illegible] lib. 21 de Civit. cap. [illegible] et 23. Hieron. in cap. 3 Jonae. Alii a eo [illegible] autumant non quidem diaboli, sed tantum omnium hominum peccatorum, [illegible] post hanc vitam esse temporales, ut Augustinus [illegible] refellit lib. [illegible] Civit. Dei cap. 17, et 24. Alii id dixerunt de iis [illegible] baptizatis, sive Catholicis, alii vero de solis Catholicis.

Catholici e contra, et omnes [illegible] [illegible] [illegible] [illegible] in quo [illegible] in [illegible], post hanc vitam, [illegible] [illegible] [illegible] purgatis fuerint, qui [illegible] [illegible] [illegible] in vita, et in morte [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible], [illegible] [illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible]

Conclusio [illegible]. Peccato mortali inducunt aeternam [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] in [illegible] [illegible] in quo [illegible] [illegible]. [illegible], idest obscurus [illegible] damnationi. Hinc [illegible] [illegible] ad Thessalonic. [illegible] de [illegible] et [illegible], qui non obediunt Evangelio Domini [illegible] [illegible] poenas dabunt in interitu aeternos a facie Domini, et a gloria virtutis eius, cum venerit glorificari in sanctis suis. Hic illud [illegible] [illegible] tormentorum eorum ascendet in saecula saeculorum [illegible] [illegible] [illegible] ac [illegible].

[illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quae [illegible] [illegible] significatione sed durationem ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]. [illegible] [illegible] 29 [illegible] [illegible] in veritate [illegible] [illegible] [illegible] in [illegible] [illegible].

[illegible] [illegible] quaestio [illegible] est, [illegible] non sit intelligi, [illegible] [illegible] de [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] consortia [illegible] [illegible] [illegible] [illegible], et Beatorum [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] vero [illegible] Beatorum [illegible] non [illegible] de [illegible] [illegible], [illegible] non sit [illegible] [illegible] [illegible] [illegible], cum [illegible] [illegible] [illegible] sit [illegible] Beatitudinem nullum [illegible] [illegible] [illegible] Hinc [illegible] 116 4 [illegible] cap [illegible] [illegible], [illegible] et [illegible] [illegible], quod sicut [illegible] [illegible] gaudio [illegible] [illegible] [illegible] [illegible]. [illegible] cum [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]: [illegible] [illegible] in [illegible] aeternam; quod si [illegible] [illegible] promisit [illegible], [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] secundo quoniam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] de [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] cum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], quorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible], Angelis [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ordinem ad ultimum [illegible], qui est [illegible] [illegible], et

[illegible] ... quandiu, vel [illegible] remittit [illegible] ...

... Purgatorii [illegible] ... quandiu ... remissio ... [illegible]

Conclusio III. [illegible] ... Purgatori[o] [illegible] ... venialibus ... [illegible] ... XXX ... Florentinum ... in [illegible] ... [illegible] ... a Purgatorio [illegible] ... pace [illegible]

R. 3. ad argumenta. Plurima sunt testimonia [illegible] quibus utraque
stemq. Bellarmini ad ostendendam hanc veritatem, sed ea omnia invicem
probare, et intendimus ostendit Natalis Alexander Dissert. 45 in historiam
ecclesiae saeculi quarti, quapropter hoc omitto, et unice cum eodem affero
nedum locum Machab. lib. 2 cap. 12, ubi haec habentur: sancta ergo et
salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur, idest a
reatorum poenis, quae uti observat laudatus Natalis Alexander, vulgata
Scripturae phrasi nuncupantur peccata.

Plura excogitare effugia conati sunt Heterodoxi, ut videre est
apud Bellarm., quorum praecipuum est illud, non esse canonicum librum hunc
Machabaeorum, cum auctor ipse in fine libri veniam petat, signum in se
errasse. Ergo, inquit, Brentius, demus illi veniam quod erraverit, cum
orationem pro defunctis laudavit.

Sed debile est illud et desperatae praesidium; nam librum illum esse
canonicum constat ex eo, quod Ecclesia universa legat hunc librum in
missa, et legebat jam olim, ut patet ex epistola Petri Cluniacensis
contra Petrobrusianos, et hoc prohibitum fuerat in Concilio tertio Car-
thaginensi cap. 47 ne ullus liber legeretur in Ecclesia sub nomine Di-
vinorum librorum nisi canonicus esset. Praeterea eum numerant
inter Divinos libros Innoc. I in ep. ad Exuperium cap. ult., Augustinus
lib. 18 de Civit. Dei cap. 36, ubi sic ait: libros Machabaeorum non Judaei,
sed Ecclesia pro Canonicis habet.

R. 3. 2do ex Patribus, S. Dionysius de Eccl. Hierarchia cap. 7
[illegible] inquit, deinde venerandus Antistes precem sacram super mortuum
[illegible] oratio illa Divinam clementiam, ut cuncta dimittat
[illegible] per infirmitatem humanam admissa peccata defuncto, eumque in luce statuat
[illegible] regione vivorum. S. Athanasius q. 34 ad Antiochum: quemadmodum
[illegible] utilitatem ex orationibus vivorum, respicit scilicet omnino Deus
[illegible] in liturgias instituit orationem pro mortuis [illegible]

in priorem ad Corinth. iacent [illegible], mortui et humati, sed precibus [illegible] orationibus. Et infra: Nec fatigemur mortuis auxilium ferre [illegible] illis operantes. Simul [illegible] ad sepulchrum ... tenere ab [illegible] ..., ut in tremendis mysteriis defunctorum agatur commemoratio, [illegible] et inde nullam illis contingere lucrum, utilitatem nullam [illegible] curam pro mortuis cap. 2: In Machabaeorum, inquit, libro legimus [illegible] pro mortuis sacrificium, sed etsi nusquam in Scripturis veteribus [illegible] non parva universae Ecclesiae quae in hac consuetudine claret [illegible] ubi in precibus sacerdotis, quae Domino Deo ad eius altare funduntur, [illegible] etiam commendatio mortuorum. Et cap. 4: Non sunt praetermittendae supplicationes pro spiritibus mortuorum quas faciendas pro omnibus in christiana et catholica societate defunctis etiam tacitis nominibus quorumque sub generali commemoratione suscepit Ecclesia, ut quibus ad ista desunt parentes, aut filii, aut quicumque cognati, vel amici, ab una eis exhibeantur pia matre communi. [illegible] [illegible] in [illegible] cap. 5 [illegible] [illegible], [illegible] [illegible] non videat [illegible] si in [illegible] sepulturis, [illegible] eorum proximi [illegible] ad eadem memoriae loca conveniunt memoriam quorum sepulchra [illegible] recordantes, pro eis Domino preces fundunt.

[illegible] [illegible] venialibus, [illegible] sic: Quaedam peccata sunt [illegible] solius temporalis poenae digna. [illegible], ut cum [illegible] [illegible] cadat ex hac vita; igitur reatum [illegible] in aliam vitam [illegible] purgari [illegible] [illegible] [illegible] [illegible] cum [illegible] peccatis [illegible] Cum de hac vita migrant, ac postea in alia vita purgari [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] commorari in peccato veniali. Igitur tale peccatum [illegible] Proverbia [illegible] in [illegible] cadat justus, ut [illegible] [illegible] 24. [illegible] moriantur [illegible] quoquomodo credibile [illegible] mori aliquos cum veniali peccato. Secundo vero: Cum remissionibus [illegible] peccatorum [illegible] semper cum peccato [illegible] poenas temporales. [illegible]

ipse sit, et in hac vita aliquis non satisfecerit plene pro temporali poena. Ergo necessario statui debet Purgatorium. Major constat ex his, quae secundo loco supra praemittebamus.

Tertia ratio sumitur ex communi opinione omnium gentium, quae confitentur Hebraei, Mahometani, Gentiles, atque tam philosophi, quam poetae. De Hebraeis patet ex lib. 2 Machab. cap. 12. Josephus libro in lib. de bello judaico cap. 19 indicat judaeos consuevisse orare pro mortuis, et pro illis qui se occiderunt. De Mahometanis patet ex Alcorano, ubi Purgatorium diserte confitentur. De Ethnicis patet ex Platone in Gorgia et libro Phaedone, ex Cicerone in somnio Scipionis et Virgilio 6 Aeneidos. Ergo concurrentes populi, veterum religionum supplicia crediderunt. Et ex Claudiano lib. 2 in Rufinum circa medium: Hinc ubi per varios annos, per mille figuras egit lustra... sed a ... [illegible] est.

Quarta ratio sumitur ab apparitionibus animarum quae in Purgatorio ... denunciaverunt, atque opera vivorum implorarunt, inter quas numerantur S. Greg. Mag., Greg. Turonicus, S. Petrus Damianus, venerabilis Beda, Baronius, et alii viri gravissimi referunt.

Objicies primo contra jam dicta: 76 dicitur Numquid obliviscetur misereri Deus, aut continebit in ira sua misericordias suas? Secundo ... Deus omnis est in infinitate et omni misericordia. Tertio: Sancti orabant pro inimicis, et exaudiebantur in hoc mundo, multo magis orabunt et exaudientur in die judicii. Quarto: Videmus ... supplicias a Deo aliquando remitti, et de peccatis non poeniteri, ut patet Jonae 3. Adhuc quadraginta dies et Ninive subvertetur. Unde intelligimus inquiunt, cum Deus minatur supplicia non significari ea necessario inferenda, sed tantum eos, quibus intentantur, dignos esse, qui puniantur.

Ad primum respondet August. lib. 21 de civit. Dei cap. 24 ...

illa verba etiam respectu bonorum, vel si extendantur ad damnatos, verum esse, damnatos puniendos quidem in aeternum, sed citra condignum. Potest etiam dici intelligi illa verba in hac vita, de qua dicitur esse nunc tempus acceptabile, non de judicio futuro, dicitur enim nobis 2do judicium sine misericordia, qui non fecit misericordiam.

Ad 2dum respondet S. Aug. citatum illud ut omnium misereatur significare omnium hominum, sed omnium nationum, idest generum, gentium, quia Judaeorum ita ut aliqui ex ipsis, aliqui autem Deo salvantur, sicut et ideo conclusit omnes in infidelitate significat tam gentes quam Judaeos, idest aliquos ex gentibus, aliquos ex Judaeis; Deus autem ante Christi adventum permisit gentes ingredi vias suas in infidelitate et idololatria, ut postea confusi medicum requirerent, et quaererent et sanarentur. Deinde gentibus conversis permisit in infidelitate manere Judaeos, ut et ipsi tandem confusi, et humiliati misericordiam consequantur.

Ad tertium respondetur sanctos in hoc mundo orare pro ... quia in hac vita tempus esse ... et in iudicio non oraturos pro damnatis, sicut nec nunc oramus pro Diabolo, aliisque damnatis.

Ad quartum respondet S. Aug. Ninivem vere fuisse eversam ut praedictum fuerat, nam qui mali fuerant facti sunt boni, quae est eversio optima, et Deo gratissima. Potest etiam responderi eversionem a Deo intentatam in hac vita esse comminatoriam, quae intelligitur sub conditione, nisi quis egerit poenitentiam, at post hanc vitam non est poenitentiae tempus, nam Jo. cap. 9 dicitur: Oportet me operari donec dies est, venit nox, in qua nemo potest operari. Ad Hebr. 9 ... non est ... nec vacat ...

Dicimus 2do contra eandem concl. S. Reg. ...

ratione 30 in sancta hominem, Donatistæ nisi resipiscant, et Christi viam redeant supplicia post mortem consumenda, sed hæc purgatoria, minimeque perpetua. At ij quidem, inquit, nostras si velint, atque adeo Christi- ani sint [illegible] suos [illegible]. In altero ergo igne fortasse purgato- rij qui [illegible] à [illegible], nec idem acerbior, sed diuturnior, qui [illegible] materiam ipsius [illegible] [illegible], vitijque [illegible] levitatem [illegible] [illegible] S. Amb. in psal. 118. Diabolo quidem æternas fore supplicio erit, ideoque pænam illi [illegible], ut sempiternus sit: hæc vero quæ misericordias temporum, ac [illegible] supplicias debent, [illegible] post [illegible] cum eas [illegible]. Tertio. S. Hieron. lib. 1 [illegible] [illegible] Pelagianos illos impios, idest Deum negantes, aut igno- rantes perpetuis tormentis cruciandos asserit, Christianos vero impios peccatores [illegible] [illegible]. [illegible] [illegible] auctoritas, [illegible] [illegible] in [illegible] [illegible] cap. 28 et lib. de [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] quoniam ea verba, quibus manifeste [illegible] [illegible] [illegible] non sunt [illegible] [illegible] sed sunt [illegible] [illegible] [illegible] [illegible], et in eas suos errores [illegible]

Resp.° ad p.um [illegible] [illegible] improprie et obscure [illegible] [illegible], et per [illegible] [illegible] [illegible], et [illegible] [illegible] [illegible] [illegible] supplicias, quæ [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], et [illegible] corporis [illegible] [illegible] [illegible], atque [illegible] [illegible] [illegible], et [illegible] ita [illegible], ut [illegible] [illegible] [illegible], [illegible] [illegible] in [illegible] ad illam orationem [illegible]

Ad idem [illegible] S. Ambrosium [illegible] [illegible] [illegible], quas [illegible] [illegible] [illegible] in [illegible] Dæmonum supplicijs [illegible] [illegible] quasi [illegible] quidem [illegible] æternas fore [illegible] [illegible] vero [illegible], [illegible] [illegible] [illegible], cum in ejusdem psal. [illegible], et eodem in loco dicat [illegible] [illegible] [illegible], [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] damnatione [illegible] [illegible] [illegible] damnat æternas; sed [illegible] [illegible] Dæmonum et [illegible] peccatorum in [illegible] [illegible] [illegible] [illegible]

peccatores q[illegible] in hac mortali vita, vel etiam in futura [illegible] purgatorij, i[illegible] consequenter temporarij [illegible] modi supplicijs, et ex [illegible] evadant.

Ad textum vero [illegible] contendunt, [illegible] Christianos [illegible] peccatores, et [illegible] [illegible] [illegible] egerint. [illegible] Christianos, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] peccatores [illegible] in [illegible] [illegible] peccant.

[illegible] [illegible] objectione [illegible] [illegible] contra eadem [illegible] [illegible], quorum ex peccato mortali [illegible] poenas infinite [illegible]

Juxta doctrinam Angelici Praeceptoris vero peccato [illegible] debetur poena partim finita, partim infinita [illegible] [illegible] [illegible] peccato: peccatum enim est partim finitum, partim infinitum [illegible] [illegible] in peccato mortali [illegible] est aversio a summo bono, [illegible] est infinitum [illegible] [illegible] peccatum est infinitum; aliud est [illegible] [illegible] conversio ad bonum commutabile, et ex hac parte [illegible] est finitum [illegible] ipsum bonum commutabile est finitum [illegible] [illegible] ipsa conversio est finita, [illegible] [illegible] actus [illegible] [illegible] [illegible] infinitus. [illegible] parte ipsius aversionis peccato [illegible] poena damni, quae est infinita [illegible] est amissio summi [illegible] boni, scilicet Dei, objective [illegible] [illegible], ex parte [illegible] conversionis [illegible] [illegible] ei poena sensus, quae est finita.

Objicies tertio contra eadem plures Divinorum [illegible] Purgatorij e quo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 18 [illegible] [illegible] [illegible] [illegible] ab iniquitate [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] quando [illegible] [illegible]

[illegible] amicorum suorum, si eos tam severe in purgatorio punit?
[illegible] Deus tantam [illegible] servavit, omnes qui hac vita
[illegible], eorum [illegible] qui statim in Cœlum recipiuntur; aliorum
statim in inferno [illegible]. [illegible] itaq. [illegible] omnis.
Amen, inqt. Christus Jo. 5. Dico vobis, qui verbum meum
[audit] et credit ei qui misit me, habet vitam æternam et in judicium non venit
sed transit a morte in vitam. Et Apocal. 14. Beati mortui qui in
Domino moriuntur amodo jam dicit spiritus, ut requiescant a laboribus suis, opera
enim illorum sequuntur illos. Matthæi 25: Venite benedicti, aliis ite maledicti.
[illegible] Qui credit non judicatur, qui non credit jam judicatus est.
[illegible] inqt. Brentius, nullus locus remanet in Purgatorio, nec [illegible]
locus post hanc vitam

Ad etiam [illegible] Dei [illegible]
[illegible], qui non modo purgatorium [illegible] [illegible]
[illegible] post hanc vitam [illegible] ad eos [illegible]
[illegible] vivunt et [illegible]
[illegible] vel [illegible]
[illegible] in [illegible]
39 accommodat [illegible] ad eos cum [illegible] ad Purgato-
rium [illegible], non [illegible] purgari [illegible]
[illegible], qui dum hic viverent [illegible]
[illegible], quorum [illegible] hac vita [illegible]
[illegible] in [illegible] vita non [illegible] nisi [illegible] hic [illegible]
[illegible] possunt. [illegible] caput 11 [illegible] Novatam
[illegible] extra Purgatorium, [illegible] verborum [illegible]
[illegible] hanc vitam tamen [illegible] a statu [illegible] vel a statu peccati
[illegible] in contrarium, [illegible] in eo statu [illegible] permaneant
post finem [illegible].
[illegible] secundum [illegible], quos [illegible] ipse, et [illegible]

cum amicitiam Dei [illegible] [illegible], et [illegible] ut, [illegible] [illegible] [illegible] gravem vero [illegible] ipse [illegible] ad [illegible] [illegible] [illegible] cum amicitiam [illegible], [illegible] ut [illegible] [illegible] [illegible] in [illegible], [illegible] ex contextu colligi facile potest; nam [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] aliam [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nec [illegible] [illegible] [illegible] non [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Petrus [illegible] [illegible] [illegible] ad [illegible] Antiochenum, [illegible] in cap. 29 Ezechiel. [illegible] ut [illegible] [illegible] Dei [illegible] et [illegible] 40 [illegible] [illegible] et colligitur ex illis verbis [illegible] [illegible] [illegible] [illegible] in vita [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantum [illegible], [illegible] [illegible] [illegible] in [illegible] [illegible] et in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ergo [illegible], et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], qui [illegible] [illegible] sunt, sed [illegible], qui [illegible] sunt [illegible] [illegible] [illegible] [illegible] [illegible] qui [illegible] [illegible] [illegible] moriuntur absolute sit [illegible] [illegible] et [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] sunt [illegible] et [illegible]. [illegible] significatur [illegible] Christo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] ad [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], nihil [illegible] [illegible] [illegible] [illegible] coram [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] tantum [illegible] [illegible] Paradisus, et [illegible]

[illegible] [illegible] nonnullos [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]. Secundo S. Jo: Chrysost. tom. 2 de [illegible] 44: Cum [illegible]

invenerimus, quod [illegible] in nobis [illegible] humana [illegible]

ea qui in [illegible] vita [illegible] alteram [illegible] constitutionem [illegible]

inventi sunt. [illegible] S. [illegible] de [illegible] nostris cap 2. [illegible]

hic [illegible] remissionem [illegible] illic [illegible] in [illegible]

Quarto tandem S. Aug lib [illegible] ultra [illegible]

[illegible] cum Divinas [illegible] credit [illegible]

[illegible] vel a [illegible]

[illegible] supplicias [illegible] penitus ignoramus, immo nec [illegible] in

[illegible] inveniemus.

[illegible] satisfactione pro [illegible] praecedit [illegible]

[illegible] Probas [illegible] satisfact. [illegible] unam [illegible]

[illegible] quam Deus [illegible] alteram [illegible]

[illegible] 7. Peccatores [illegible] alteram post

[illegible] Deo [illegible] satisfacit pro [illegible]. Quod hic [illegible]

[illegible] potest [illegible] Salvatore [illegible]

[illegible] satisfecerit et [illegible]

[illegible] de profundo tenebrosos [illegible] tamen

[illegible] non post [illegible]

[illegible]

[illegible] S. Jo: Chrysost. [illegible] de remissione [illegible]

[illegible] qui in [illegible]

[illegible] in aliam vitam, [illegible] Doct. [illegible]

[illegible] in Purgatorio; [illegible]

[illegible] non [illegible]. [illegible] qui [illegible] Vitam

[illegible] vitam [illegible] peccatorum [illegible].

[illegible] Vitam [illegible] vocat [illegible]

[illegible] hic [illegible]

[illegible]

Tandem S. Aug [illegible]

qui i[illegible] erevat [illegible] locum pro [illegible] a Baptizatis, quoque [illegible] [illegible] fore beatos quodam [illegible] beatitudine extra infernum, [illegible] regnum Coelorum. Quod autem sit [illegible] S. Aug. aut [illegible] [illegible] [illegible] locum temporarium post hanc vitam [illegible] intelligi. [illegible] Fides Catholica docet, praeter coelum, et infernum [illegible] Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] posit in margine ad illa verba [illegible] [illegible] [illegible] ignorans Purgatorium quod dicat, purgatorium [illegible] [illegible] quem ignorat, Fides Catholica.

[illegible] quarto post [illegible] [illegible] nullas [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] [illegible] [illegible] et [illegible] ergo [illegible] [illegible] [illegible] post [illegible]. Secundo. Purgatorium [illegible] [illegible] [illegible] [illegible] venialis, [illegible] ad satisfaciendum pro [illegible] [illegible] [illegible] post hanc vitam ergo [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] culpas [illegible], [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ad [illegible] venialia [illegible] ergo [illegible] [illegible] [illegible] [illegible] [illegible] per [illegible]; sed post hanc vitam [illegible] ergo [illegible] [illegible] eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] culpae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] Christus satisfecit [illegible] [illegible] [illegible]; ergo post [illegible] [illegible] tam multas [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] Christi [illegible] [illegible] ad [illegible] satisfactoria [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] ... [illegible] sacrificium, ac proinde [illegible] ... in aeterna, quo eo [illegible] ad Gloriam pervenirat, et [illegible] exigit, ut peccatum [illegible] [illegible] mitterent [illegible] ...

[illegible] 2dum concedo [illegible] responsionem, ad [illegible] ... defuncti, [illegible] [illegible] peccatum veniale post hanc vitam [illegible] [illegible] ... in 4 dist. 21 q. 1 art. 2, sed [illegible] ... in [illegible] ... seu gratiam finalem, et [illegible] illi, [illegible] ... universaliter [illegible] ... [illegible] notabiliter [illegible] ... in [illegible] ... [illegible] veniali, [illegible] ... conversio, [illegible] et [illegible] ... in 4 dist. 21 q. 1 art. 2, [illegible] ... peccato contrarium et [illegible] [illegible] ... peccatum veniale [illegible] ... [illegible] ... confirmatus. [illegible] ... [illegible] ... naturaliter [illegible] ... in [illegible] Purgatorij [illegible] ... Charitate, et proinde utilis. [illegible] ... [illegible] fieri, [illegible] et [illegible] ... [illegible]) si intelligatur [illegible] ... minorem [illegible] ... [illegible] est aliorquin est falsum; non [illegible] ... [illegible]

[illegible] ... [illegible] ... [illegible] ... viventium [illegible] ... [illegible] ... vel [illegible] ... in statu [illegible] ... [illegible] ... [illegible] ... in offertorio [illegible] ... Defuncti [illegible] Christum, et [illegible] ... in Defunctorum [illegible] ... [illegible]

ne absorbeat eas [illegible], ne [illegible] in obscurum. Ergo ab. [illegible] Ecclesia Graeca post verba consecrationis adhuc postulat fiat panis [illegible] corpus Christi, et quod est in Calice pretiosus Christi sanguis, transmutatum [illegible] Spiritu Sancto. [illegible] itaque Ecclesia beneficium petere, quod jam [illegible] [illegible] est, et sic in casu nostro postulabit productionem [illegible] quam certissime novit [illegible] esse consecutam.

[illegible] concedo maj., nego min., ad [illegible] concedo [illegible] et dico, preces Ecclesiae non [illegible] respicere ad illud instans, quo [illegible] corpora migrarunt, quae migratio tunc in [illegible] [illegible], cum [illegible] [illegible] Ecclesia fundit, ut quidem ut eam liberationem [illegible] [illegible] obtineat, sed et [illegible] poenam, quas in purgatorio [illegible] [illegible] [illegible], vel [illegible] [illegible] [illegible] [illegible] migratio, vel [illegible] occasionem est [illegible] [illegible] [illegible] [illegible] Divinae [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] celebrando [illegible] illud [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] erant, sed ad [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] vel [illegible], et illorum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in se, et absolute, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et [illegible] est [illegible] [illegible], quas [illegible] Christi [illegible] Salvatorem, et similes quae in festis Christi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] illas ab Ecclesia [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] erant, vel [illegible] [illegible] [illegible].

[illegible] [illegible] [illegible] Ecclesiae preces [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] migraturae. Ergo Ecclesia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] Digito [illegible] preces [illegible] postulant benedictionem [illegible] sacrificii solis [illegible] cum [illegible], Calicis preces prout [illegible] ab [illegible] vinculo debitorum, idest [illegible] peccatorum, et [illegible] felicitati sanctorum [illegible], [illegible] perpetuam requiem obtineant, [illegible] et corporum [illegible] defunctis [illegible] pro [illegible], ac [illegible] opus habent, cum oratio [illegible], ac [illegible] [illegible].

Post eadem [illegible] postulat ut fiat panis Christi corpus [illegible], et fideles [illegible] spiritualiter [illegible] ut [illegible], idest orat Deum, ut [illegible] fideles [illegible] Divini [illegible], et Corporis Sanguinisque [illegible] transmutationem [illegible], participes [illegible] proposita in Christi corpus et sanguinem transmutentur, [illegible] consecrationem. Per [illegible] [illegible] interrogat ab Eugenio IV [illegible] Christi verba [illegible] post consecrationem [illegible] iam [illegible] perfecta [illegible]: illi [illegible] sacramenti [illegible] a suis Antistites [illegible], qui [illegible] Pontifici [illegible] Eugenio responsum [illegible] per hec verba: [illegible] corpus [illegible] transmutari [illegible] [illegible] [illegible] [illegible] ut [illegible] dicentes, ut [illegible] in [illegible] pretiosum corpus Christi, et [illegible] pretiosum sanguinem Christi transmutatis illa Spiritu suo [illegible], ut fiant accipientibus in [illegible], in remissionem peccatorum.

non vero in judicium, et condemnationem. —

Caput Ultimum.

Utrum pueri in solo peccato originali decedentes [illegible] poena sensus? —

Parvulos sine Bap. decedentes [illegible] poena damni, [illegible] beatifica visione Catholica Fides docet, et constat ex [illegible] Patrum [illegible] contra Pelagianos, et [illegible] [illegible] Conc. Tridentini sess. 5 de peccato originali, [illegible] fuisse [illegible] simul definitum [illegible]. [illegible] quidam Patres et post eos aliqui Theologi [illegible] de Fide ad Petrum cap. 27 [illegible] [illegible]

[illegible]

[illegible] quæ [illegible] regno procul dubio in ignem æternum illi [illegible], [illegible] [illegible], Ricardus, [illegible], aliiq. cum [illegible] asperam [illegible] [illegible] ... ore, et [illegible] Doctorem nec excellentem [illegible] fuisse sunt [illegible] ... [illegible] [illegible] Patrum ob [illegible] suspiciones [illegible] ... [illegible], eumq. Catholicæ Veritati probabam doctrinam communem aliquo... [illegible] Patrum [illegible] docuisse [illegible] ostendere.

Res hæc è valde implicita et difficultatibus [illegible] ... [illegible] [illegible] solidis communem [illegible] Iesuaglis [illegible] ... [illegible] Scripturarum et Patrum, quam [illegible], quæ docet parvulos sine ... [illegible] [illegible] [illegible] sive [illegible] [illegible] ... [illegible] Doctores ac illustres Theologi defendunt. In hac rerum ... [illegible] [illegible] quæ aliquis probabilior visa fuit [illegible]

[illegible] Parvuli sine Baptismo decedentes [illegible] ... [illegible]

Post [illegible] Divinis [illegible]. Legimus enim in Apocal. cap. 18. [illegible] se glorificavit et in deliciis fuit, tantum date illi tormentum et luctum. [illegible] [illegible] [illegible] glorificaverunt, [illegible] deliciis [illegible]; [illegible] [illegible] tormentum et luctum ... [illegible] [illegible] Deut. 25. ubi [illegible] legimus, [illegible] [illegible] ... [illegible] et plagarum modus. [illegible] [illegible] [illegible] ... [illegible] [illegible] [illegible] [illegible] [illegible] ... [illegible] [illegible] [illegible] [illegible] [illegible] ... [illegible] [illegible] [illegible] [illegible] ... [illegible] [illegible] [illegible]. Apocal. 20. [illegible] ... [illegible] [illegible] [illegible] ...

[illegible] [illegible] decretum [illegible] III. Pontificis [illegible] ... [illegible] [illegible], [illegible] lib. 3 Decretal. [illegible] ... [illegible] [illegible] [illegible] [illegible] [illegible] legimus, [illegible] [illegible]

T

propter ea careant visione Divina, actualis autem poenae [illegible] non [illegible] ciatum. Quo loco per [illegible] quatenus [illegible] intelligi non [illegible] sensus. quae opinio [illegible] Doctrini.

Ab 2do de Fabulis S. Greg. Nazianzeni, cuius [illegible] vitae maximi semper pendeis testes [illegible] in Oratione fuit [illegible] 40 cap. 21 statuit vero tertium genus, qui sacro Baptismo non [illegible] giunt. Quidam illud non receperunt, quod non multum veneraverunt alii ve- nerantes quidem illius susceptionem in [illegible] prorogaverunt [illegible] [illegible] propter ob inexplebilem faciendi libidinem; alii tan- dem accipere non potuerunt propter infantiam, vel propter ignoran- tiam, at [illegible] abjicere eorum. De his ultimis, sic concludit Postremi nec caelesti gloriae, nec suppliciis a justo judice afficientur utpote qui licet signati non fuerint, improbitate tamen carent [illegible] tare, jacturam potius passi fuerunt, quam fecerunt. Sic sane illum intellexit [illegible] ejus Commentator, unde concludit tres esse tantum gradus, unum eorum, qui supernis deliciis perfruuntur, alterum eorum, qui suppliciis aeternis cruciantur; tertium [illegible] qui nec caelestis Regni voluptates sentiunt, nec ignis illius [illegible] in quo et parvuli, qui Baptismo perfusi non sunt, constituuntur [illegible] Gregorio [illegible]. Gregorium alterum Divinum, nempe S. [illegible], qui [illegible] adhuc [illegible]. [illegible] quidam [illegible] tam illi [illegible] praeteriens de sorte puerorum sine [illegible] Gaudentium [illegible]: Difficultas enim in hoc maxime videbat, quod cum illi pueri, nec boni quidquam, nec mali egerint in eis justitiae, nec compassionis, nec punitionis locum invenit [illegible] solam ex operum [illegible] ratione. Post prolixam [illegible] difficultatis expositionem sic tandem in epilogo [illegible] [illegible] non [illegible] in [illegible], ut [illegible] [illegible] intelligendum esse nobis [illegible], [illegible] in [illegible]

[illegible] in his, cum [illegible] Deum videbunt in hac vita [illegible]
[illegible] quod [illegible] propriae [illegible]
[illegible] contra voluntas [illegible]
[illegible] ergo [illegible] voluntate [illegible] convenient [illegible]
[illegible] sustentari [illegible]
[illegible] cordialis [illegible]

[illegible] Peccatum [illegible]
[illegible] conversionem [illegible]
[illegible] causantur [illegible] Dei [illegible]
[illegible] Nam [illegible]
[illegible] naturaliter carentem [illegible] et alii [illegible]
[illegible] ad vitia [illegible] agros [illegible]
propter culpam actualem [illegible] Magistratu [illegible]
[illegible] vel qui [illegible] ad [illegible]
qui carent virtutibus, et e contrario proni sunt ad mala [illegible] tanquam
[illegible] ad [illegible] Ad peccatum [illegible]
[illegible] infantes [illegible] id peccatum habitualiter [illegible]
[illegible] habitualiter [illegible] convenienter [illegible]
[illegible] tanquam indignos [illegible] Beatitudinis [illegible]
[illegible] actibus ejus, et [illegible] positivis [illegible]
[illegible]
[illegible] Matth 3 [illegible]
[illegible] ejus et [illegible]
[illegible]

inexdeGnabili, sed parvuli sine Baptismo decedentes non sunt graves [illegible] [illegible] recipiendi [illegible] [illegible] igitur [illegible] [illegible] Secundo Matth. 13. Sic erit in consummatione saeculi: exibunt Angeli et separabunt malos de medio justorum, et mittent illos in caminum ignis [illegible] [illegible] sine [illegible] [illegible], sed mali et peccatores [illegible] Matth. 22. Omnibus qui ad nuptias venerant [illegible] omnibus [illegible] [illegible] [illegible] [illegible]; judicium hoc sine dubio universale est [illegible] parvuli [illegible] cogitatio. Non [illegible] parvuli a [illegible]: non ab [illegible] [illegible] gratiam [illegible] [illegible] [illegible] igitur a [illegible] et [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible].

[illegible] Deum cum [illegible] nihil [illegible] ad parvulos pertinere [illegible] [illegible] [illegible] nisi [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] de [illegible] [illegible] infideles, ut [illegible] [illegible] [illegible] [illegible] [illegible] sine Baptismo [illegible] [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] nec [illegible] [illegible].

Ad [illegible] [illegible] [illegible] [illegible] conclusionem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], et mali [illegible] congregantur. [illegible] [illegible] mundum universum sed Ecclesiam tantum significat, in qua sunt [illegible] boni, et mali sed [illegible] et [illegible] [illegible] idem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] mittent illos in caminum ignis [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] Ecclesiae [illegible] [illegible]

[illegible] [illegible] [illegible] in [illegible] [illegible] [illegible] tantum [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et qui in Ecclesia [illegible]. [illegible] vero [illegible] [illegible] [illegible] qui sunt in Ecclesia [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] boni, et mali [illegible] [illegible] [illegible] in eadem [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] sunt boni, et mali [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in Scripturis comparari solent. Illa autem [illegible] [illegible]

[illegible] et [illegible] mihi [illegible] toto [illegible] indicant istam [illegible] ad [illegible] eius [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] in actuali [illegible] peccato, vel in [illegible] [illegible] et [illegible] [illegible] post [illegible] [illegible] [illegible]

R.o Concilium [illegible] non [illegible] [illegible] vel [illegible] [illegible] sed [illegible] [illegible] in [illegible] [illegible] et [illegible] vel [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] vel [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] et [illegible] [illegible] [illegible]

[illegible] consideravit [illegible] quae [illegible]
[illegible] quae [illegible] peccato [illegible]
[illegible] praesenti [illegible]
[illegible]
[illegible] gloriosae [illegible]
[illegible] nobis [illegible].

[illegible]
[illegible]
[illegible]
[illegible]
[illegible] gratiam [illegible]
[illegible] gratiae [illegible]
[illegible] participare [illegible]
[illegible]
[illegible] gratiae [illegible] in hac vita [illegible]
[illegible]
[illegible]
[illegible] originali [illegible]
[illegible]
[illegible] Doctor Sanctus [illegible]
[illegible] gratiae [illegible]
[illegible] gratiae [illegible]
[illegible]
[illegible]
[illegible]
[illegible] gratiam [illegible]
[illegible]
[illegible] comparatur.
[illegible] S. Doctor [illegible]

[illegible] cognosc[illegible] imaterialibus ex defectu [illegible] in [illegible], sed ex defectu [illegible] in [illegible] corporis [illegible] . . . [illegible] tantum [illegible] ordine [illegible] [illegible] [illegible] [illegible] defectus [illegible] [illegible] [illegible] in [illegible].

[illegible] an [illegible] [illegible] Dei [illegible]?

Respondet Angelicus in [illegible] ad [illegible] habebat aliquam [illegible] [illegible] [illegible] habendam [illegible], et

nec ex [illegible] ex principijs naturæ, nec

actus proprios habuerunt, quibus

[illegible] [illegible] [illegible]

et ideo nihil omnino

[illegible] [illegible] [illegible] vitæ

Visionis

[illegible] ad [illegible] [illegible] [illegible] [illegible] et [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Varità de beni terreni

Ogni ben, che il Mondo adora,
vago splende e poi sen và
il bel raggio, che l'indora
come lampo si disfà.

Piace agl'occhi, e presto vola,
ne si lascia più goder
quanto poco ti consola
quel fugace, e vil piacer.

Non ha il Mondo un ben verace
tutto è mera varità,
quante alletta, quanto piace
è una larva di bontà.

Su su dunque o cuore mio,
ama il sommo eterno Ben
solo il Cielo, solo Dio
Ogni gioja in se contien.

Desiderio del Paradiso

Prigioniera l'alma mia
sospirando al Cielo va,
libertà goder desia
ma tra lacci sempre stà.

Deh spezzate la catena
Gesù mio che mi legò
finirò mia dura pena
quando al Cielo volerò.

Vieni vieni a sprigionarmi
sospirata libertà
sponti il sol, che può bearmi
d'una bella eternità.

Caro Cielo amato porto,
se a te un giorno giungerò
in un mar di gioja assorto
ivi sempre goderò.

[illegible]

Lire 1.30

TRACTATUS
DE
ACTIBUS HUMANIS

a R. Jo: Bapta Nordon. ob Attimis conscriptus.

tertio cursu sub A. R. R. D. D: Gasparo Vattolo

anno tertio, anno omnis Sal. 1746.